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McGill Association of Continuing Education Students

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MARCH 29 - APRIL 1, 1999

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2:00 pm - 5:00 pm

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MACES OFFICE.

For more information please call
398-4974.

Letterz to the Editor

QPIRG holds its ground

Re: No Kill McGill? (letter - February 18th)

While I agree that a Green McGill would encompass a cruelty-free and tobacco-free (tobacco, in both the evil corporate sense and air pollutant sense) environment, I'd like to re-direct some of Ms. Perel's call to action.

Yes, it is true that QPIRG isn't working on issues of cruelty to animals or tobacco pollution - all of QPIRG's projects (including the Fair Trade coffee campaign) are student-initiated and no one has attempted to organize such initiatives through QPIRG. Any McGill student is

welcome to do so, however, by organizing a working group (check out the web site at ssmu.mcgill.ca/qpirg). QPIRG doesn't favor working on one social justice or environmental issue at the detriment of another. More importantly, however, Ms. Perel and your readers should realize that it is NOT the responsibility of QPIRG or of McGill students to "green" McGill - it's the administration's. Campus and Community Environmental Action (CCEA), a QPIRG working group, is simply pressuring McGill University to take on the responsibility it laid aside some years ago. Anyone wanting to contribute to shaping and furthering this effort is very welcome to get involved by calling QPIRG at 398-7432. Thank you,

Lauraine Leblanc, Ph.D.

QPIRG-McGill Coordinator

Taking a stab at Animal Testing

Re: No Kill McGill? (letter - February 18th)

Shloime Perel's letter evokes the sentimentality, ignorance and hypocrisy of 19th century anti-vivisectionists and modern animal "rights" (to be distinguished from "welfare") activists. In PC jargon, she reminds us that lab animals are no less "precious" than our own "companion animals." She also stabs at Chapters' decision to carry hunting and fishing magazines. The fact is, 96.5, 2.6, and .3 percent of all animal consumption by humans is directed to food, hunting, and research, respectively. Shouldn't someone who purports to care about animals proportion their criticism accordingly? Whether it is a conscious strategy or just a by-product of PETA propaganda, Perel targets the use of animals in research instead of food because it appeals to the public's

emotion and self-righteousness. Indeed, a vegetarian McGill is depicted as an "impossible idea." Furthermore, the sarcastic tone in writing about "the cause of science... the greater good" is hardly warranted. Perel is just parroting the popular anti-science myth that research is evil and self-serving. Sorry, but it is unlikely she would be alive to complain were it not for the antibiotics, vaccines, and sterile surgical procedures that arose from animal research. Let's prioritize a bit. What's more important - someone's right to their hamburger or AIDS and cancer patients' right to treatment? No, killing animals is not nice. Researchers and regulatory agencies already minimize the use of animals and look for alternatives, but cell cultures and computer simulations just aren't adequate for most research. The "impossible ideal" is a world in which your friends and family (hey, if the animal rights activists can tweak emotions, so can I) never require life-saving medication or surgery.

Angela Tai

Proctor & Gamble's Rebuttal

Re: Boycott Procter & Gamble! (January 18th)

The information in this article is not representative of P&G's practices and leads the public to believe that the company does not care about the welfare of animals. On the contrary, P&G is recognized as a leader in the scientific community for developing alternative testing methods. In fact, Martin L. Stephens, Ph.D., of The Humane Society of the United States, said, "P&G has perhaps done more than any other corporation to speed the development and acceptance of non-animal testing methods."

We are committed to eliminating the need for animals in research. P&G funds several initiatives which include annual grants to international scientists to develop alternative methods for toxicology and drug development; and Bionome, a project that will allow researchers around the world to create better biological models to test human response to drugs, chemicals, and other stimuli. P&G led the development

of the new Alternatives to Animal Testing Website - Altweb, a comprehensive, global resource for scientists worldwide to get information on alternatives. In addition to developing alternatives, we work with government worldwide to establish processes to validate and accept alternative testing methods. Actually, we have eliminated animal testing for many of our non-drug consumer products. With our pharmaceutical products and new ingredients, a minimum amount of testing is still necessary to ensure their safety. We are working hard to develop alternatives for these products as well.

Unfortunately, there is a lot of misleading information being shared about product safety testing done by companies. If this subject is important to you, as it is to us, please visit P&G's website at www.pg.com/animalalternatives or call 1-800-665-0150 to receive documentation.

Sincerely,

Cindy Cross

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Procter & Gamble Inc.

The McGill Daily

volume 88 number 55

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The Daily welcomes any and all comment, criticism, and letters to the editor. Please drop off at our office in B-03 Shatner, or email us at daily@generation.net, or fax us at 398-8318. Letters should be no more than 300 words.

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Dealing with Dinosaurs

ON ALBERTA ANACHRONISM JUDGE JOHN MCCLUNG

by Ben Errett

You could be excused if you thought the newspaper had made a mistake in printing the photo of Judge John McClung. McClung, the Alberta Court of Appeals Justice who has made headlines with his opinionated judgment on a sexual assault case and subsequent public condemnation of the Supreme Court Justice, who criticized his decision, wears a bowler hat, vest and spectacles in the picture. It looks as if the photo was taken from the days of the Judge's famous grandmother, women's suffrage crusader Nellie McClung. Given the views of the man, it

might as well have been taken many years before his ancestor's pursuit.

McClung said that the 17 year old rape victim, who was clad in shorts and a T shirt at the time of the assault, was "not exactly wearing a bonnet and crinolines." I'll be the first to admit that I went to my Oxford to find out what crinolines were. The definition is "a stiffened petticoat formerly worn to make a long skirt stand out." Note the use of word "formerly." The archaic language is just as outdated as McClung's thinking. The man seems to have stepped out of another era in

which women were solely responsible for provoking men to rape them. According to his thinking, women ought not to leave the home unless they have ensured that they look sufficiently unappealing to prevent sexual assaults. Such a belief is as backwards as it is dangerous. The thing is, we already know this. Most modern people have discarded the antiquated notion of blaming the victim for the actions of the perpetrator.

Some have argued that the almost universal attack on McClung shows the herd mentality of our society. It has been said

that when a prevailing opinion is so widely held, dissenting views are not tolerated. The argument continues to say that if we truly believe in free speech, we must listen to ideas that we may not like, or at least allow them to be expressed. This is all very valid and true. However, John McClung is not just a citizen espousing his views. He is a powerful judge who has the power to impose his beliefs on others. This is a great responsibility which must be tempered with self-restraint. McClung has failed to comprehend that he is an arbiter of a common justice, not his own

justice.

In nature, evolution relegates those less successful species to the fringes of the environment. Organisms which do not adapt to a change in climate become less and less common and are less important in the ecosystem. In this instance, we should take a page from Mother Nature. Dinosaurs, like Justice McClung, should not be given positions in which they can impose their antiquated beliefs on others without consent.

What's Brewing at the Cafeterias?

McGILL AND FAIR TRADE COFFEE

by Jonah Engle

The Students' society commits to demonstrating leadership in matters of human rights, social justice and environmental protection. The society understands the direct and indirect effects corporations, businesses and organizations have on their social, political, economic and environmental surroundings.

-Article VII of the pre-amble to the SSMU constitution

The SSMU is currently re-negotiating its cafeteria contract. It is deplorable that these talks, which affect every McGill student's life, have been taking place without any public consultation. For the last 4 years, the SSMU has had an exclusive contract with the food service company, Miraval. As any student can attest, Miraval's limited and uninteresting menu, wasteful use of disposable dishes and lack of student hiring leave much to be desired.

"A Just Coffee", a QPIRG working group concerned with raising awareness about unequal trading relations and promoting fair trade,

would like to call attention to the issue of fair trade coffee in McGill's cafeterias. The coffee presently available at the campus cafeterias, like almost all of the coffee served everywhere, is produced by peasants who are paid

nies: Philip Morris, Nestle, Proctor & Gamble and Sarah Lee. These corporations, along with various intermediaries, siphon off the bulk of the profits, leaving peasant families with starvation wages.

For example, a Guatemalan plantation worker earns only \$3 a day for picking an average of 100 lbs. of coffee beans. This same amount of coffee is worth \$13 000 by the time it is sold as cups of coffee. This plantation worker is also exposed to a host of toxic chemicals present in the pesticides and fertilizers (often banned in Canada) which monocultures rely heavily on.

In 1997 the McGill branch of "A Just Coffee" was formed. Over the past year and a half, this group has been raising awareness on campus about North-South trading relations, while promoting an alternative to the status quo - that

is, fair trade coffee. This coffee is marketed by Alternative Trade Organizations who, deal directly with peasant cooperatives. The peasants are guaranteed a fair and stable price for their coffee beans, as well as long term contracts. In order to be recognized as "fair trade", an independent certification agency ensures that these requirements are met. This arrangement ensures that these communities have the resources and stable earnings to invest in community development which allows peasants to break out of the cycles of poverty, debt and dependence imposed upon them by the conventional coffee trade. For the most part, this coffee is organic and is grown in the forest which, unlike plantations which strip acres of forest cover land, helps to conserve biodiversity. The price of a bag of fair trade coffee is slightly more expensive than regular coffee because demand is still low. However, its price per cup in a cafe or institution is not higher because it is being sold on a large scale.

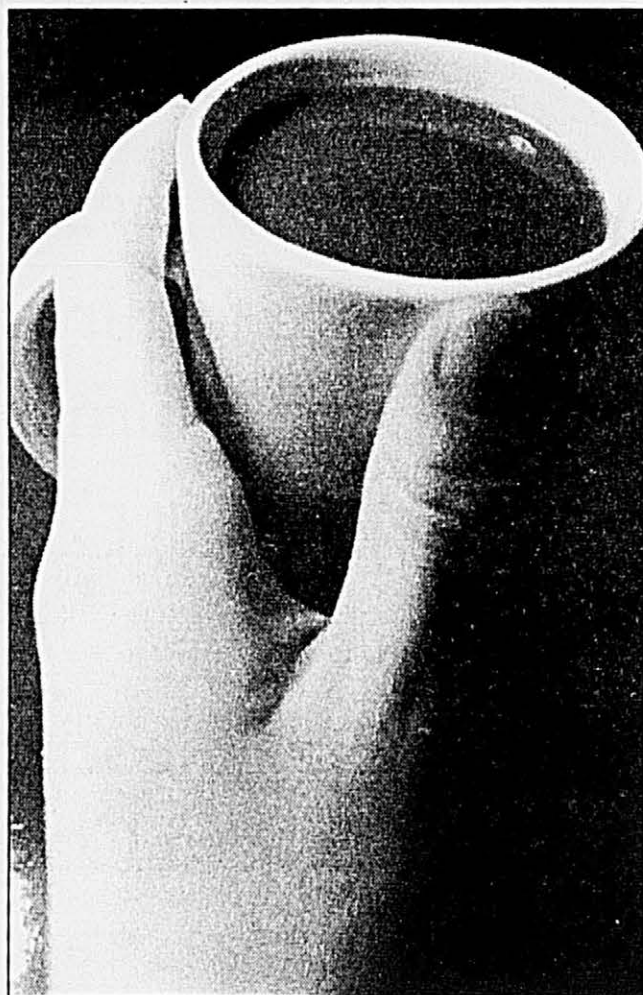
As well as trying to educate the public about this issue, McGill's branch of "A Just Coffee" has been pressuring McGill's cafeteria's to introduce fair trade coffee. The organization has collected close to a thousand signatures in favour of introducing fair trade coffee. The Architecture Cafe and Thompson House, both student-run, now serve fair

trade coffee exclusively. Meanwhile, Miraval has ignored multiple requests to discuss the issue over the past year.

The SSMU is currently submitting its tender to various cafeteria providers; the exclusive contract will last several years. The next few weeks are therefore critical for students to have their voices heard and listened to. Many food service companies have exclusive deals with coffee companies, such as Miraval has with Van Houtte. Once the contract is signed it will be much harder to have fair trade coffee introduced retroactively.

It is easy to forget the power we have as students and consumers. Let's not forget that companies are competing amongst themselves to offer the best service to students, whose representative in these negotiations is the SSMU. If students demand Fair Trade, they will get it. Unfortunately, for want of public consultation, we students have not had our concerns addressed in these negotiations. It is therefore crucial that we make ourselves heard at this critical juncture and ensure that student council honors its constitution.

Call the SSMU at 398-6800 or e-mail Lorenzo Pederzani VP Finance (in charge of cafeterias) at finance@ssmu.mcgill.ca



exploitative wages. In fact, 70% of the world's coffee trade is controlled by 4 multinational compa-

panies. The Architec- ture Cafe and Thompson House, both student-run, now serve fair

200 CIGARETTES FROM THE GUTLESS

WONDERS AT MTV

FLICKS FROM THE SWAMP

Few Grit

by Yellow Ribbon
Swamp

ast week, my circadian rhythms botched by an Ontarian sky, I woke up mid-afternoon in a cold sweat with green sores on my back. John Wayne had come to me in a dream, wearing tight leather chaps, a neon 10-gallon hat that said "Jersey Girl," white panties, a snot-green bra and large patent leather pumps. He spoke to me in a soft Irish accent.

"Ye've gotta get yerself some guts, wee bonnie. Take a stand child, or I'll be forced to put me mitts on ye," said the Duke, wrinkling up his eyes the same way he did when fighting Victor McLoughlan in *The Quiet Man*. Suddenly, he morphed into Robert Plant, who called me "momma," and said he liked the way I moved and was gonna make me sweat, gonna make me groove. I forget what happened next.

When I woke up, I frowned and thought about how typical it was that my Fairy Godmother turned out to be The Duke in drag.

The amazing thing about MTV's movies has been their utter unprofessionalism. Joe's *Apartment*, *Dead Man On Campus* and *Varsity Blues* have a really amateur feel to them. On the one hand, the eye-candy is incredibly slick; on the other hand, the writing is routine, obligatory, odiously moot. MTV, the most successful cultural packaging corporation of the last generation, seems incapable of making a movie with the most basic sense of its own style. It's like seeing Giorgio Armani in jean shorts and a beer T-shirt.

With the heavy anticipation surrounding their new feature, *200 Cigarettes* (directed by first-timer Risa Bramon Garcia), I hoped that this glaring fault might be nulled with the additional production cash from partners Paramount and Lakeshore productions. What I got was a mess without an ounce of self-awareness, and all the craftsmanship of sawdust.

It's New Year's Eve 1981. Courtney Love, Janeane Garofalo, a couple of Afflecks, a

Diaz boy, Christina Ricci, Goldie Hawn's daughter and a gaggle of boobs with the introspective capacity of parking meters are wandering around New York, drinking, eating, smoking, in pairs. Eventually, they're all heading for the same party. Predictably, at one point or another, they all end up in the same cab. Love, passion, betrayal, sexual inadequacy and other dreadfully fascinating motifs are meted out with a dry comic spoon; faux-Brooklyn accents are deployed like dud torpedoes; pick-ups are grabbed, put-downs perambulated; ex-lovers rear their boring heads. Stop me if you've heard this before.

200 Cigarettes has all the characteristics of the "little-big" movie. Like *Trainspotting* or *Scream*, it is designed to be hip, not moving or powerful. But in the end, it's just a chintzy measure of amateurish tomfoolery. It is strategically framed in a nostalgic past and mythological city-scene in order to throw the actions of the characters into high relief. The scenario itself is supposed to accentuate the drama and accrue interest in a number of too-obvious ways. It is clear to the spectator that this movie was set in 1981 for no good reason save the hipness of that year, with the revival of 1980's styled high school movies (*Can't Hardly Wait*, *She's All That*, *10 Things I Hate About You*), the recuperation of late disco/early punk culture (*The Last Days of Disco*, *54*, *Boogie Nights*, *Velvet Goldmine*), and the high circulation of video rentals like *Pretty In Pink*, *The Sure Thing*, *Say Anything*, *The Breakfast Club*, etc. I've no issues with the co-opting of deceased categories of narrative. I've homicidal mania when that co-opted style is too obvious.

Thanks to the all-consuming formula, every event in the movie seems obligatory. Even Elvis Costello's cameos are formulaic, predictable, probable - ultimately certain. I start to feel like I've seen this all before and my experience is nothing but one in a line of congruent, identical experiences

strung up in a line between *E.T.* and whatever I review next week. Quick tip to budding filmmakers: never let 'em know when your movie is identical to the next guy's - even pornographers know better. The one narrative innovation which the film attempts isn't a scene, gag or line, but an omission. You never get to see the party at the end. Maybe this seemed mind-boggling to MTV, but to me it just denies the movie the one thing is so desperately wants: a moment.

Even a trashy, silly movie can get away with being formulaic if its fetters culminate in one nice triumphal moment - the John Cusack holding the ghetto-blasters above his head outside Lone Skye's window thing. Even better than the heart-touching moment, *200 Cigarettes* might have attempted to some scathing, daring jokes. Dangerous humour, the ilk we see in *The Tom Green Show* (now contracted to MTV) and *Happiness*, could have afforded *200 Cigarettes* its scenario - given it an edge. Its cast would support really savage, original humour. You can almost feel it at certain small instants. But somebody didn't have the guts to pursue it and instead ended up smoking the filter of an underwhelming Hollywood trend. With no moment and no guts, *200 Cigarettes* hums along re-wheezing all the minor laughs we've already laughed to in much better movies.

Somewhere in that nefarious America below us, there is an MTV executive dozing on a couch, his circadian rhythms bamboozled by a Floridan tan, who will be visited by the Duke tonight. This silly, frilly, carcinogenic creature shall know the fruits of John Wayne's mitts, which probably pack some mean hammer.

"Stick to TV, fella," he'll say to the bloody, schmaltzy shithead licking his boots with an unlovely tongue.

200 Cigarettes is playing at the Eaton Centre.

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Fill it... Slice
it & Dice it.
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Chunk it...
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Dress
it and
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it...

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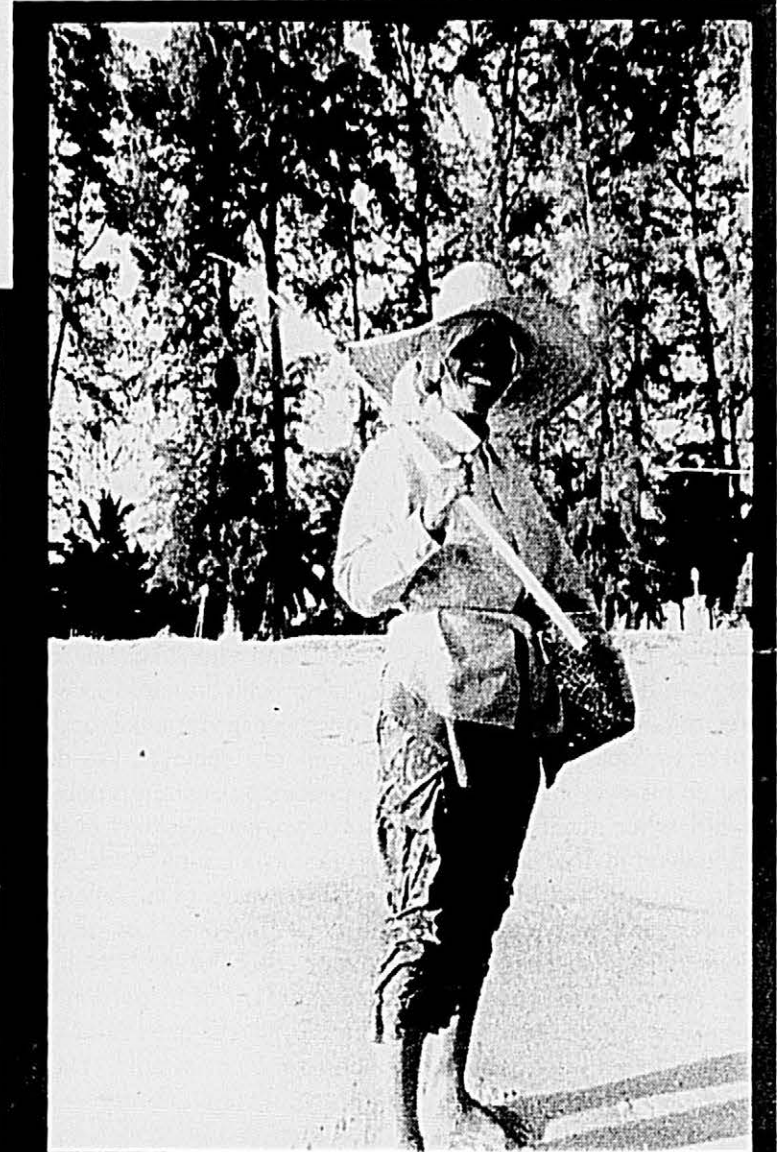
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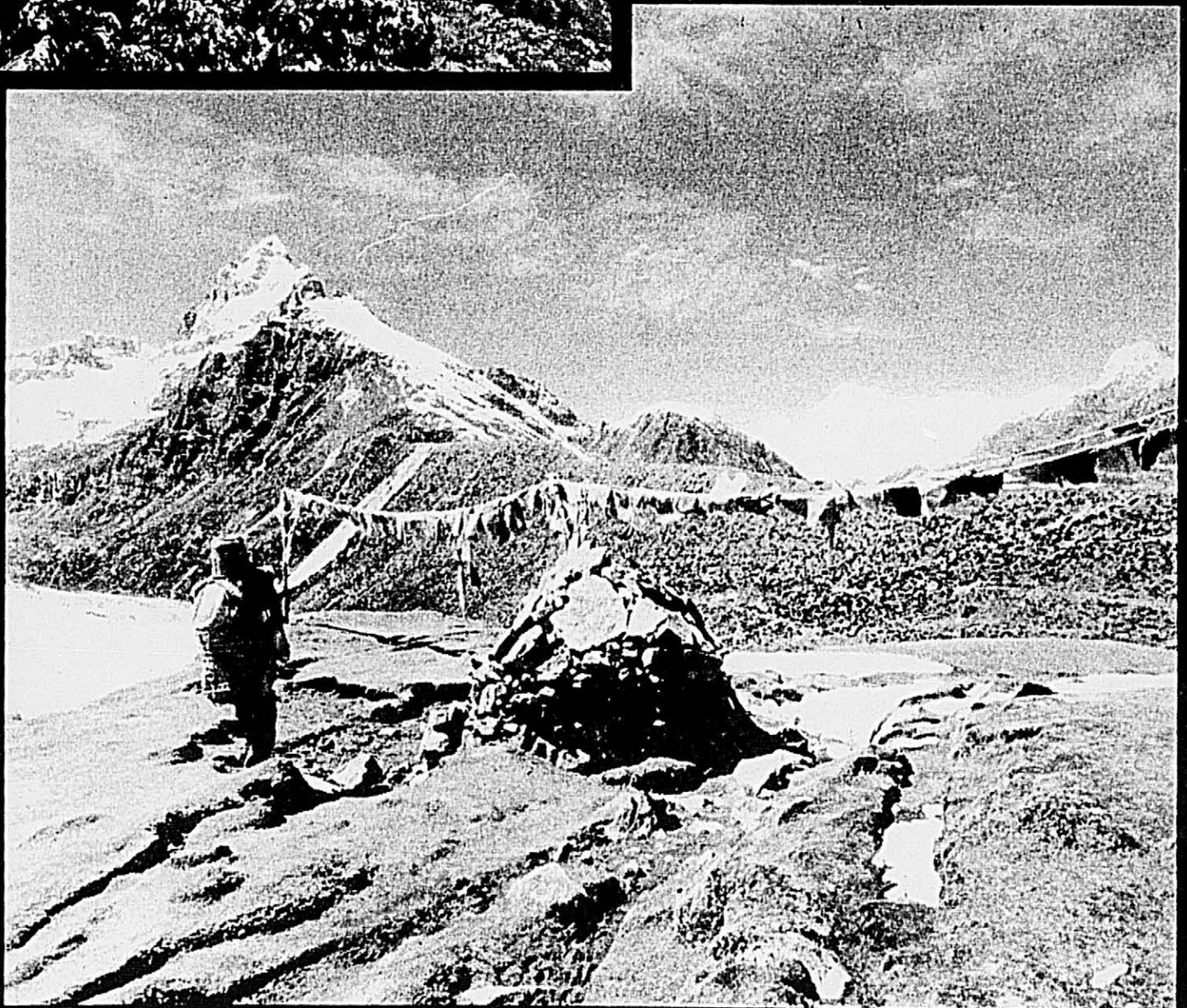
photographs by Robin Turner



above: Sherpas carrying supplies to Everest Base Camp

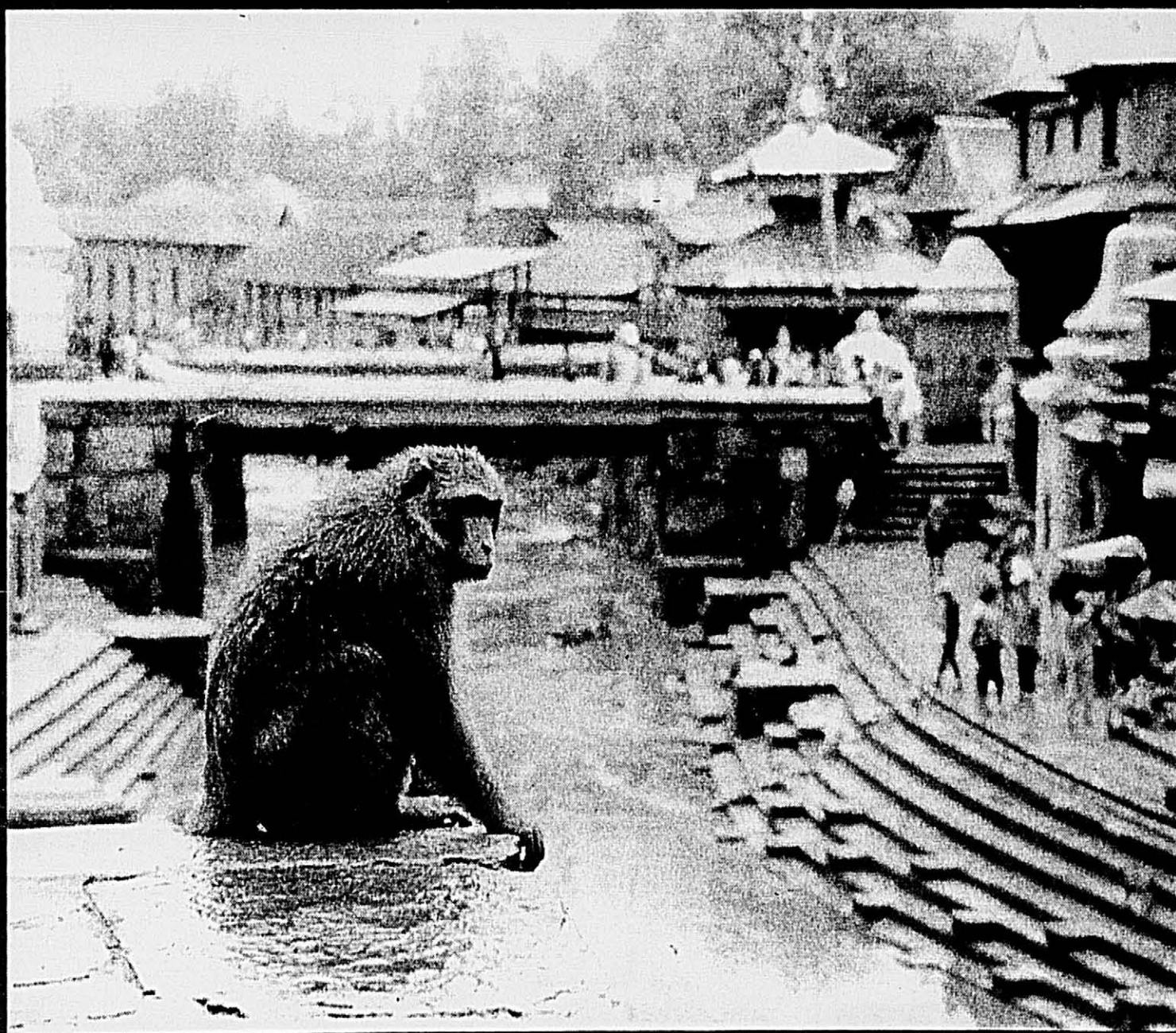
top right: Thai fisherwoman

left: Mani Wall and prayer flags, on the road to Gokyo






above: Nepali Boy
left: Tibetan monks in
Tubten Choling
monastery
bottom:
the ghats
in pash:
Putinath,
Kathmandu



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It was at times like these that she remembered Erica Jong.

It was at times like these when every sodding cell in her body was challenged.

A man.

A man.

Take him away and throw him to the

DOGS

Chick...chick...chick....

She could see herself sticking the knife in between his ribs and blood piercing her blinded rage. Then truly a curtain of red would descend from above and ascend from below.

She wants communication.

She needs screaming. She needs to run to fix it.

Oh, no, she wants him to grovel and lick her feet.

REALISE!

You fucker.

You fucker.

Lost opportunities and decisions she regrets, slam her fists against the desk making the Bordello lamp jump frightenedly.

The light goes out and the salivating tongues appear.

Green Baskerville eyes glow in the dark and squint closer.

Warm and Fuzzy sidles dangerously close to her skin.

She feels weak and ready to give up.

Baying.

Blood

Bathed

Baptised.

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Surpassing Boundaries

A HEART-TO-HEART CHAT WITH VEDA HILLE

by Sandrine Ceurstemont

I remember one evening late last spring when I gave up cramming for my exams to see Veda Hille live at Isart. Seeing her live was incredible, and gave a new dimension to her music altogether. It is so refreshing to be able to see an artist perform and realize that they are not just some big star flaunting themselves on stage, that they are truly human. I was inspired.

I have been a fan of hers for a few years now, and have followed her musically from her album *Path Of a Body to Spine* to *Here Is a Picture*. Her albums are tied together by the theme of anatomy and the raw essence of humanness: the fact that we are all trapped in a body and the many ways in which we explore our bodies.

Veda Hille's musical style is very distinct. From her pleasingly dissonant melodies to her harsh yet almost poetic-sounding lyrics, it almost seems appropriate to think of her albums as multimedia art forms rather than just collections of songs.

Last Tuesday I got the chance to interview Veda Hille over the phone as she was at her home in Vancouver. The next best thing to talking to her was to find out that even though it was freezing in Montréal, it was sunnier than in Vancouver. Hille's surroundings have a great influence on her music. She says that she does a lot of her writing by the ocean, and that the landscape and stillness of her entourage definitely comes through in her work - although some of her writing is about "chaotic urban things." Touring worldwide since 1996, Hille finds that being away from home has given her a stronger sense of being rooted in Vancouver. "Being Canadian has a certain cachet overseas," she says. "It is even an advantage in the music industry these days."

Seeing as Veda is a female in the music industry, I couldn't help bringing up the topic of feminism. Veda defines herself as a feminist in that she "doesn't consider women to be inferior in any way." She acknowledges

the fact that she lives in a special part of the world, where she has never had to go through the feminist fight. Even in the music industry, she has never encountered any discrimination because she is a woman, although she says it may have been different if she were in the mainstream.

"I appreciate the work done by women in the past," Hille says. "The groundwork has been laid." Veda says her music is not gender-specific, and she is tired of the delineation between the sexes. "We should be less blinded by the divisions," she says.

Veda's last album, *Here Is a Picture*, is based on the journals of Emily Carr. It was written as a score for a dance piece by Mascall Dance in Vancouver. She says that working on this project sparked her interest in mythology which is the theme of the album she's currently working on (to be released this September). Hille says that over the years, her work has become subtler and less obviously about herself. "I don't find it necessary to confide in people about my life anymore; I've become more of a writer. Now I don't need [my

songs] to be so much about me, I concentrate on making it a good song. I've become a much better producer."

Hille says that her writing is inspired by "things that exceed their limitations as an art form and remind you of being alive....I am inspired a lot by other art forms," she says, "like a good book or a movie. Being inspired by other artists creates the risk of sounding like them."

So, what is Veda's take on fame? "Fame is a very strong desire in me," she says. "It's an essential I'm not always proud of. There are a lot of misunderstandings about fame - that it's the best part, when it's not." She says that it's definitely something she dreamed of as a child. At supper time though, Veda dreams of potato latkes. "It changes, but now it's potato latkes. Potatoes are important." Now I'll know what to make if I ever have Veda over for dinner.

Veda Hille will be performing at Club Studio (2109 St. Laurent) on March 10 with Pigeonhole, Marni Levitt Trio, and other guests as a benefit for SACOMSS. Doors open at 8:30 pm.



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For more information please feel free to contact Howard
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All are Welcome!!!

Making History In Black History Month

THE LENARD CLARK STORY

by Blaise Ryan

After a month of celebrating black culture around the world this past month, Montréal made its mark on the globe by welcoming a young hero in the battle against racism. Lenard Clark was brought to Montreal over the weekend by local teenagers and rappers to show him love and support.

The Lenard Clark story

On the fateful day of March 20, 1997, Lenard bicycled into a predominately white neighborhood looking for a basketball game with some friends. What he found instead, were three white men, uttering racial slurs, who knocked him off his bike, slammed his head into a stone wall and kicked him repeatedly, leaving him brain-damaged and in a comatose state.

Lenard awoke from a one month coma to Jesse Jackson and Prince Amikham Ben-Asiel praying by his bedside. He went through rehabilitation to re-learn basic skills, and is said to be about 85-per-cent recovered now, although he still chooses not to talk about the incident.

Lenard was thirteen-years-old when he decided to play ball in a different court. He and his friends left the housing projects

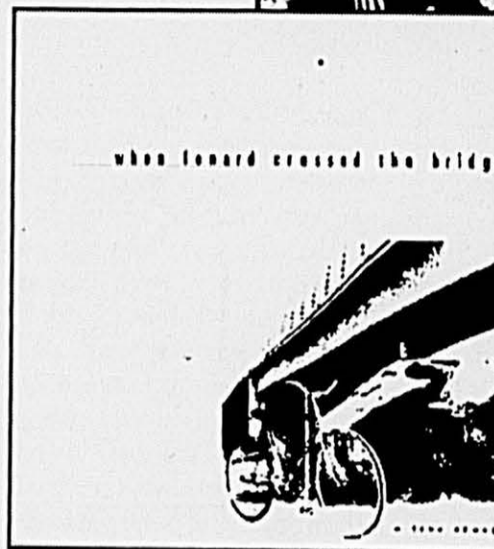
aggravated battery and committing a hate crime. Police said that the men wanted to rid the area of blacks, and bragged about the attack. Frank Caruso Jr. was found to be the ring leader of the attackers and was sentenced to 8 years in prison. The two others were released with 18 months probation.

The case leaves many questions unanswered; one key witness was suspiciously murdered before the trial, another witness mysteriously disappeared. The witness recently reappeared and is presently being prosecuted for obstruction of justice. Caruso's family is also rumored to have Mafia connections, which is nothing new for Chicago dramas.

Love from Montréal

Mark Davidson, also known as Spark, founder of *4 In Da Morning* Recordings and HOME hip hop (a group of teenagers who are interested in the positive aspects of hip hop culture), read the story of Lenard Clark two years ago. It touched him so much that he, along with two Concordia students Denis Champagne, president of the label and Henry-Francois Gelot, decided to show Lenard some support. Spark first organized a peti-

found friends and the sights and sounds of the city. From the moment he arrived last Thursday evening, until he said his good-byes Sunday afternoon, Lenard had a full itinerary. Lenard was able to fulfill a dream of his by visiting the



recording studio of *4 in da Morning*, where he and his friend recorded a track. He was also given VIP tickets to see the Canadiens play the Senators on Saturday, right behind the Montréal goalie. The president of the Canadiens, gave Lenard a hockey Jersey, with his name on it and the number 4. The Canadiens won 4 to 1, which Spark said "is a spiritual message for Lenard that that hockey game was 4 him".

Lenard also met Otis Grant, former boxing champion, and was given many gifts from different sponsors, music and clothing stores. Lenard was quiet and shy with all the press and public support, but when he smiled, with his new found teen-age

friends, his eyes would shine with a fire of a hero. His mother was very happy and thanked Montréalers for all their support.

Racism is Real

Black History month saw the successful celebration of black history and culture. Its goal was to educate the world of the beauty and uniqueness of black culture. This black celebration,

the celebration of diversity, should not be solely restricted to the month of February. It is important not to lose the ground gained in the fight against racism and to continue to work towards cultural acceptance. As Bob Marley once said; "until the color of a man's skin is of no more significance that the color of his eyes...there is war!".

The *When Lenard Crossed the Bridge* CD, is available at Sports Fever, Vibes, Sam the Record Man, Taboo, Science, Cell Block and other record stores. Pledges may also be made payable to 'The Lenard Dale Clark Jr. Foundation' p.o. box 262, station H Montreal, Qu. H3G 2K8. All proceeds go to helping Lenard Clark and his family to rebuild there lives and to help other victims of racial violence.

...three white men uttering racial slurs knocked him off his bike, slammed his head into a stone wall and kicked him repeatedly...

they grew up in, which is described by the associated press as "two kilometers of crumbling high-rise housing projects where elevators often break, stairwells can be pitch dark and foul-smelling and tough street-gang members sell drugs in the doorways". They bicycled across a bridge over the Dan Ryan Expressway, into Armour Square Park, where the beating took place, on the edge of Bridgeport, a blue-collar neighborhood, which has given Chicago four mayors in fifty years. Mayor Daley, Chicago's current mayor, grew up only a few blocks away from the now-infamous park. The current mayor's father was also, once upon a time, mayor of Chicago, and he built the expressway, which some people say was built to keep black people out of his community.

Police arrested three young Bridgeport residents, who were charged with attempted murder,

tion with the support of about 2000 signatures. They felt that it still wasn't enough to counter the pain Lenard had to deal with, so last spring, Spark, and a group of 12 Montréal teenagers, made history as they recorded a rap song in honour of Lenard Clark, hoping to raise money to help him recover and increase public awareness that 'Racism is Real'. The song, which is called *When Lenard crossed the Bridge*, features some of Montréal's best up and coming rappers and was written entirely by the youth of Montréal. All profits from the song, which has just been released, will be given to The Lenard Dale Clark Jr. Foundation, to help his family and other victims of racial violence.

Thanks to Mark Davidson, Denis Champagne, Henry-Francois Gelot, and all their sponsors, Montréal was able to give Lenard a great welcoming, as the young hero visited rappers, new-

Scene Locally

by Tyler Hargreaves

Name: Mike Kalogeras
Occupation: Owner of
Marché G.F.
Topic: The Oscars

Do the awards reflect a movie's quality?
No. Not for me.

What was the last movie you saw?
The Odd Couple.

Will you watch the Oscars this year?
No.

Why do you think that there is such an immense interest in the Oscar's for TV viewers?

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Who is the most important person that a winner should thank?
His agent for getting him the role.

If you could live a role from any movie what would it be?

James Bond.

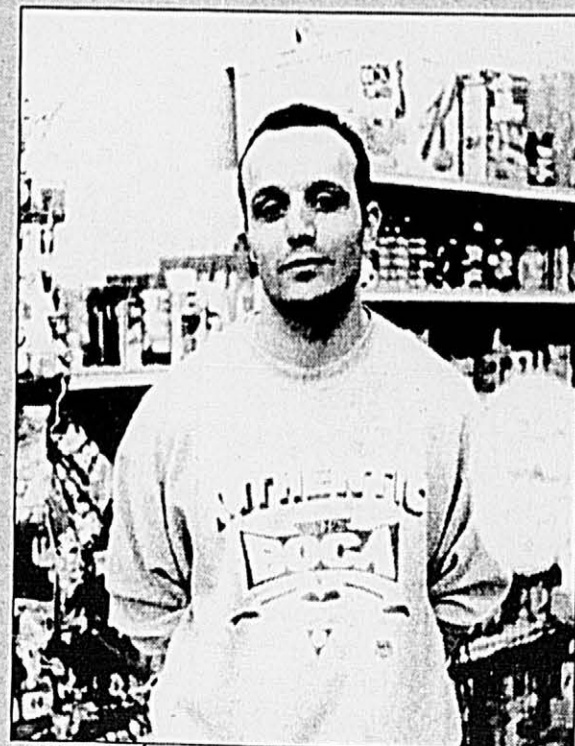


PHOTO BY CELINE HEINBECKER

daily classifieds

Ads may be placed through the Daily Business Office, Room B-07, University Centre, 9400-14th Ave. Deadline is 14h00, two working days prior to publication. McGill Students & Staff (with valid ID): \$4.75 per day, 3 or more consecutive days, \$4.25 per day. General Public: \$6.00 per day, or \$5.00 per day for 3 or more consecutive days. Extra charges may apply, prices include applicable GST or PST. Full payment should accompany your advertising order and may be made in cash or by personal cheque (for amounts over \$20 only). For more information, please visit our office or call 398-6790. WE CAN NOT TAKE CLASSIFIED ADS OVER THE PHONE. PLEASE CHECK YOUR AD CAREFULLY WHEN IT APPEARS IN THE PAPER. The Daily assumes no financial responsibility for errors, or damages due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

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Volunteers will be reimbursed for their expenses and participation. For more information, contact: Marita at (514) 364-6759 (marita@bic.mni.mcgill.ca)

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Sierra Maestra

by Mose Buchele and Karl Gowenlock

It was freezing cold the night my associate and I walked across town to cover the subject of this article. The cold of a February in Montréal can paralyze the body and leave only the involuntary muscles functioning. And it was this cold that we braved to find our destination, the Medley concert hall. Many a McGill student has blamed their excess drinking on the cold of a Montréal winter; it was one of those nights. But my friend and I had to stay clear for the show, after all an interview was planned and a music review expected. Our assignment: reviewing the Cuban group Sierra Maestra for the McGill Daily Culture, in return for which we got the opportunity to tell the people at the door we were "with the press."

And a great show it was. Fortunately for us it was the kind of music that makes your involuntary muscles dance. Before long, everything and everyone was hot, sweaty and wet. The place was packed - the crowd a perfect cross section of Montréal - with both

young and old (although not elderly) speaking many languages. A proficiency in Spanish was not necessary to understand the emotion behind the remarkable vocals of Jose Antonio 'Maceo' Rodriguez, whose voice soared with the power and range of a trumpet. It was one of those concerts where it was obvious that the band was having fun with the audience, inviting people on stage to dance, and jumping off stage occasionally to lead a conga line with a trumpet in one hand and a beer in the other. Almost every person was moving to the music - it was impossible not to (everyone except for the people in the balcony - they weren't moving at all, just staring. I was going to go and check if they were just mannequins put there to make the place look full, but I was too busy dancing!).

Sierra Maestra is named after a mountain range in southeast of Cuba, from which Son music originated one hundred and forty years ago. These mountains have also produced such North American

favorites as the Cuban Revolution and Fidel Castro. The music reached its height of popularity in pre-revolution Havana in the nineteen twenties, and remains a major influence in Salsa and other Caribbean Rhythms. The original sound, however, has been largely ignored for the last seventy years. "All we have done, we have done so that the international public recognize this older generation of Cuban musicians," says band leader Alejandro Suarez.

The nine piece band started up in the University of Havana in the nineteen seventies. The band features guitar, trumpet, bongos, congas, maracas, guiro and the Tres, a three string guitar, invented by Cuban farmers, as well as a variety of other instruments. They have spent the last two decades touring parts of the world that would accept Cuban musicians. Along the way, some band members have come and gone, but the traditional

roots of Son have stayed the same. In 1994 they released *Dundunbanza*, which led to their involvement in the recording of *Afro Cuban All Stars* and the *Buena Vista Social Club* with American musician Ry Cooder. *Buena Vista* won a Grammy last year, prompting Sierra Maestra's release of *Tibiri Tabara* and their current twenty one day tour of the United States and Canada. This band, more than any other, deserves credit for reviving the Son tradition, a tradition that is still apparent in more contemporary music. "It is believed" says Suarez, "That 85% of Salsa comes from traditional Cuban music, Son music". The music is much like Salsa, but brings an authenticity often lost with the synthesizers and drum kits of the more modern version.

The show was promoted by Nuits d'Afrique, the organization responsible for the annual African Music Festival in July. "Regardless

of a recent US gesture to allow Cuban musicians into that country", Suarez says, "it is still much easier for us to travel in Canada". As unfortunate as US-Cuban relations are, it is good news for Canadian music lovers that this band may return. Of the embargo itself Suarez said little more than "It doesn't effect us too much", although it must be something of a drag for a group whose expressed mission is promoting awareness of Cuban music.

Sierra Maestra is Carlos Gonzalez, Alejandro Suarez, Alberto 'Virgilio' Valdes, Bardaro Teunto Garcia, Carlos Puisseau, Jose 'Maceo' Rodriguez, Luis Beraga and Eduardo Himely. This band comes highly recommended for anyone interested keeping out of the cold this winter. It is lively, heartfelt and technically impressive, a combination that is hard to find in any modern music on the market today.



PHOTO: EVIL SERT

EVENTS

Thursday, March 4

William Watson, columnist, editor of *Policy Options* magazine and professor of economics at McGill University will provide a look behind the scenes at how editorial and op-ed pages of a major daily newspaper are put together. Montréal Press Club, 1240 Drummond on the mezzanine level of the Europa Hotel. Talk commences at 6:30 pm sharp. All welcome. No charge. For more info. contact Sid Parkinson at 233-8321.

Allegra Chamber Music Series will present its fifth concert of the 1998-99 season. 8:00 p.m. at Redpath Hall, McGill University. Admission is free. For information: 484-0333.

Metamorphoses, a series of six lectures focusing on the transformation of industrial area of the city, is organized by the CCA and Heritage Montréal, in conjunction with the exhibition *Photography and Transformation of the "Contemporary City: Venezia-Marghera."* 7:00 pm, in the Paul Desmarais Theatre, Chris Andrae, Historical Research, London (Ontario) at Parks Canada, will present *Toronto: Goderham & Worts*. Admission is free.

Friday, March 5

Fitzmaine, All skool-DJ Fitzman. Cafe Campus at 9:00 p.m. Free admission.

St. Patrick's Society of Montréal Charity Ball will take place at the Sheraton Centre, 1201 Rene Levesque Blvd. West. Guest of honour will be John McDermott, recording artist. Ticket info: 481-1346. Admission is \$150/person (\$65 for age 30 and under). For other information Peter McCarthy at 482-8946.

Saturday, March 6

La Cervoise, 4457 Boul St. Laurent, presents jazz and blues, "Claude Hamel." 9:30 pm. Free admission. Info: 843-6586.

Meow Mix, a night for bent girls and their buddies, an exposition of videos and art by women. DJ Joelle, techno-hip-hop-alternative. 10:00 p.m., at Cirque, 141 Mt Royal E. Cost is \$5. Info: mim@aei.ca.

Sunday, March 7

Maudit Dimanche. Vampires acting game. Followed by DJ Attitude. 9:00 pm. at Cafe Campus. Free admission.

mission.

Tom Cochrane on tour to promote his acclaimed new cd *Xray Sierra* plays at the Cabaret. For more information contact: 677-5050, ext. 433.

Studio XX-Les Femmes Branchées Salon 29. Featuring Thecla Shiphorst a computer media artist from Vancouver who will discuss the artistic, aesthetic & technological aspects of her media practice. 24 Mt. Royal West, #605. Admission is \$3 but free for XX members. Information: 845-7934 or grrls@studioxx.org..

Infini theatre presents Hokey Pokey Productions' International Women's Day, "TAKE BACK THE MIKE" at Cabaret, 8:30 p.m. Box office @ Blizzarts 3956A St. Laurent.

Monday, March 8

Support Groups for the following: 1) Family Members of the Mentally Ill; 2) Spouses of the Mentally Ill. The support groups meet at 7:30 p.m., 4333 Cote Ste. Catherine Road. For more information call 486-1448.

20000 Beat sous la Terre. Techno - DJ Guest. 10:00 p.m. at Cafe Campus. Free Admission.

Tuesday, March 9

Faculty of Religious Studies of McGill University presents Dr. Jan Brzezinski who will speak on "The Mystic Poetry of Rupa Goswami: The Divine Messengers." 1 pm. Birks Building rm #205, 3520 University St. For more information call 398-1317.

The McGill Centre for Research and Technology on Women, along with the Women's Union, the Alumni Society and the Women's Studies Student Association invites you to a celebration in honour of *International Women's Day*. Faculty, staff, students and members of the community are invited to attend this entertaining evening, entitled: *A Celebration: Poetry, Readings, Music, Singing....* 5:00-8:00 p.m. Faculty Ballroom, 3450 McTavish Street. For reservations (contributions \$5.00) or more information, call the MCRTW at 398-3911. Refreshments will be served and a cash bar will be available.

Democracy Street Activists, Garth Mullins and Alissa Westergard-Thorpe will be speaking out about APEC, and the RCMP public complaints commission and Globalization. Concordia University rm H-110 at 7:00 p.m. For more info. Contact CFS-Quebec 931-2377.

Ladies Night. Rock'n'Roll-DJ X

Caffeine 10:00 p.m. at Cafe Campus. Free admission.

Wednesday, March 10

The Professional Theatre Dept. of Dawson College presents: *1949* by David French directed by Barbara Kelly. It is a play that centres around Newfoundland's decision to join Canada. Playing through March 10-13 at 7:30 p.m. DOME THEATRE, 3990 Notre Dame St. W. Place St. Henri Metro. Free Admission.

BOOK LAUNCH for *Democracy in Cuba and the 1997-98 Elections*, by Arnold August. 7:00 p.m. Abya-Yala Bookstore, 4555 St. Laurent Blvd.

Louis-Philippe Marsolais Winner of the 1999 CBC/McGill Award: the award will be presented at the McGill Concerto Competition 7:30 p.m., Pollack Hall. This concert features baritone Brett Polegato and pianist Michael MacMahon in a programme of songs by Francis Poulenc, Ralph Vaughn-Williams and John Ireland. Tickets are \$15 (students and seniors \$10), and are available at the Pollack Hall office between 12:00 and 6:00 pm, Monday to Friday (from 12:00-8:30 pm the day of the concert). Information, call 398-4547.

The Third Education/Technology Month @ The Centre for Literacy invites you to explore the issues of "Technology and Gender. Co-sponsored by the Canadian Congress of Learning Opportunities for Women." Lead by Petra Mueller, Concordia University, 6:00-9:00. Cost is \$10.

Calls for Volunteers

The tutoring program initiated by Jewish Family Services of the Baron de Hirsch Institute needs volunteer tutors to work with individual children, primarily at the elementary level, either in Hebrew, French or English after school hours. Volunteers can make a commitment of only an hour per week until the end of the school year. Call 342-0000 local 227.

Learn great employment skills! Volunteer to be a member of Le Frigo Vert's Board of Directors. The board is responsible for the policy programming, and the vision and long-term stability of the organization. Board members gain useful skills in administration, management, program evaluation, human resources, and non-profit organizations. The time commitment is five hours a week. Positions are available as of early spring 1999, for a minimum of six months. For info call 848-

7586

Spend one hour a week with an elderly from your community and see what a difference you can make. Call us at: CRAIC, Elizabeth or Lorena at 273-6588.

Contactivity Centre, a Westmount non-profit community organizations for seniors needs volunteers to: spend an hour a week visiting with frail seniors at home, or to do weekly grocery shopping for a senior lady who has trouble walking. All in the Westmount area. Contact Lisa for details at 932-2326.

Like to shop? So do many frail elderly in the Cote St. Luc area who need a hand. If you have access to a car and a couple of hours a week to share, you could be a SHOPPING MATE for the CLSC Rene-Cassin. Go ahead, make their day! For an interview call 488-9163 local 351.

If you love babies or want experience working with newborns, CLSC Rene-Cassin in Cote St. Luc needs you. We are presently recruiting volunteers to animate a group of newborns while their mothers attend an education program Tuesday afternoons. Call Elisabeth at 488-9163 ext. 351 for more information.

Interested in the field of Mental Health? Volunteers are needed to accompany participants to a drop-in Snowdon West Monday afternoons run by CLSC Rene-Cassin. Training and supervision provided by an occupational therapist specializing in Mental Health. Update your resume and gain new skills. Call Elizabeth at 488-9163 ext. 351 for more information.

Ongoing

McGill Centre for Loss and Bereavement is offering support groups free of charge for anyone who is experiencing the loss of a family member or friend. For information, please call 398-7067.

Post-abortion support group. Small open discussion group in a comfortable environment to talk, listen, and receive support from others who have had a similar experience. Meets on the 1st and 3rd Tuesday of each month. 8:30 pm. Room 423 in Shatner.

Queer McGill's Bi Group runs every Wednesday @ 5:30 pm in the Women's Union (Shatner 423). Come join us!

Queer McGill's Coming Out group runs every Friday @ 5:30 pm, in the basement of U.T.C. (3521 University St.) Call Queer Line @ 398-

6822 for more info.

Queer McGill's Men's Group runs every Friday @ 7:00 pm in the basement of UTC (3521 University St.) Call Queer Line @ 398-6822 for more info.

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Canadian Centre for Architecture. Exhibition until March 28, in the Octagonal gallery, the hall cases and the Shaughnessy House,

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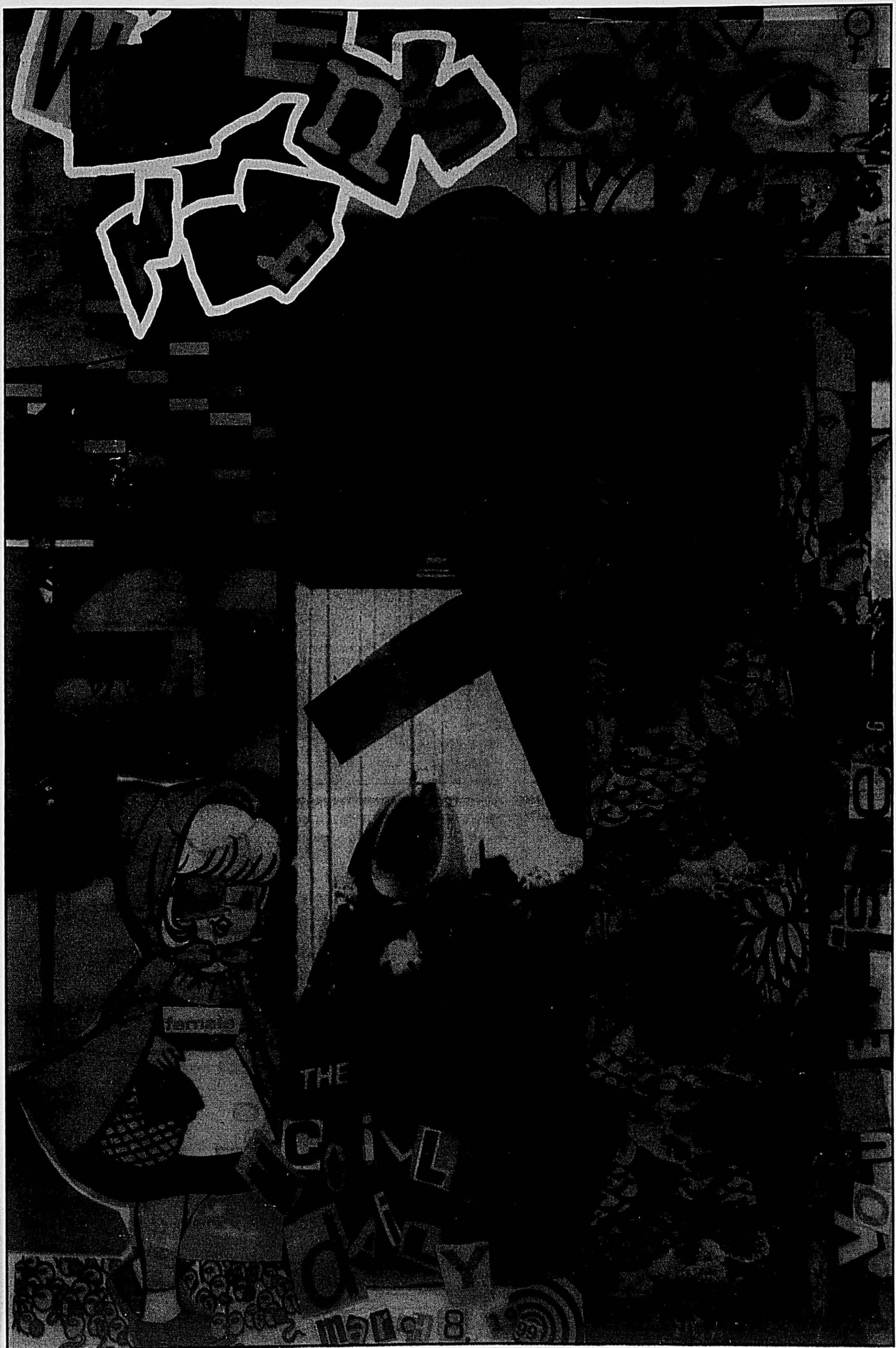
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Proposed CKUT-FM Radio McGill Inc. By-Law Amendment

CKUT-Radio-McGill Inc. 90.3FM will con-
vene a special general meeting of its
members to debate, discuss and vote on a
proposed amendment of Article 28 of
the CKUT-Radio McGill Inc. By-Law. The
amendment will facilitate future amend-
ments to CKUT-Radio McGill Inc. By-
Laws. The meeting will be held Thursday
March 18 in Room 425/426 of the Shatner
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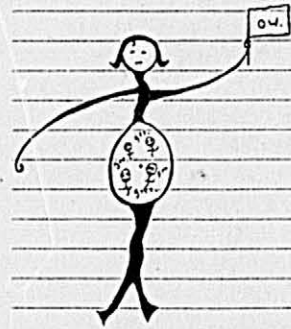
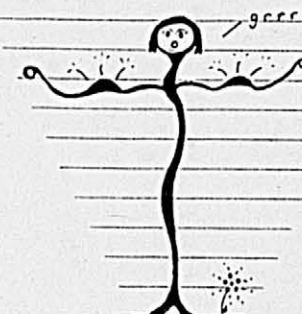
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bits and pieces

1 a.m. Saturday March 6, 1999. We both sit in front of this computer screen, eyes glazed over from reconstructing texts and fiddling over words. Stale coffee pulses through our veins. For comic relief, we test the maluability of our cartilagenous facial features. Gee Anna, you sure do have a pig nosel And Gosh, Amy, them ears of yours are squishy! Ah the glamour of Daily life.

We're here to make sense of

this issue. When we began brainstorming for the Women's Issue, we brought to the discussion our own particular thoughts and perspectives on what direction the issue ought to take. We sought a neatly packaged theme. With this in mind, we attempted to narrow the focus of the submissions we received, and curve the ideas flowing through the articles we assigned.

As we continued assigning, researching, and conceptualizing, our clear and concise package exploded outside the realm of its' own boundaries. The issue gained its' own momentum and began to follow its own path. It could no longer be contained within our former framework. Rather it became defined by the wide range of people who contributed. Once we abandoned our search for cohesion, the theme came to us on its own. From e-zines to Islam, a common thread had emerged: the desire for spaces.

Everyone of us needs and desires a forum for the expression of our own female and ultimately human experience. This may materialize as teenagers searching for a non-misogynistic representation of their generation on the web, or Muslim women who wish to clarify their place within the Qur'an.

The McGill Daily Women's Issue recognizes that our spaces are limited. A need for space devoted to women will persist as long as our voices continue to be undermined and overlooked. Our goal is not to dominate outlets of expression. Rather, we seek to make the current ideological imbalance more evident. In a larger picture, the issue works to stabilize gender representation.

We are all bits and pieces of a larger picture. This issue is a collage of the knowledge, the emotions, the values, of each person whose name appears within these pages. So maybe they are

The Daily welcomes any and all comment, criticism, and letters to the editor. Please drop off at our office in B-03 Shatner, or email us at daily@generation.net, or fax us at 398-8318. Letters should be no more than 300 words.

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Desperate for Attention

From 4:30 pm on March 4th to 3:30 am on March 5th students occupied the SSMU office. They were demanding the resignation of the President of the SSMU, Duncan Reid, over the controversial McGill Student Fund (MSF) that is currently being voted on by students in referendum. The occupiers felt that Reid had betrayed his electorate by giving birth to a tuition fee (his "brainchild"). The role of a students' union is to defend students' right to accessible post-secondary education by fighting against any new fee, tuition or otherwise. Not to propose new fees. The latter is the role that has been played by the McGill administration over the years, and the provincial government for decades.

Reid and his Council have been couching the arguments in

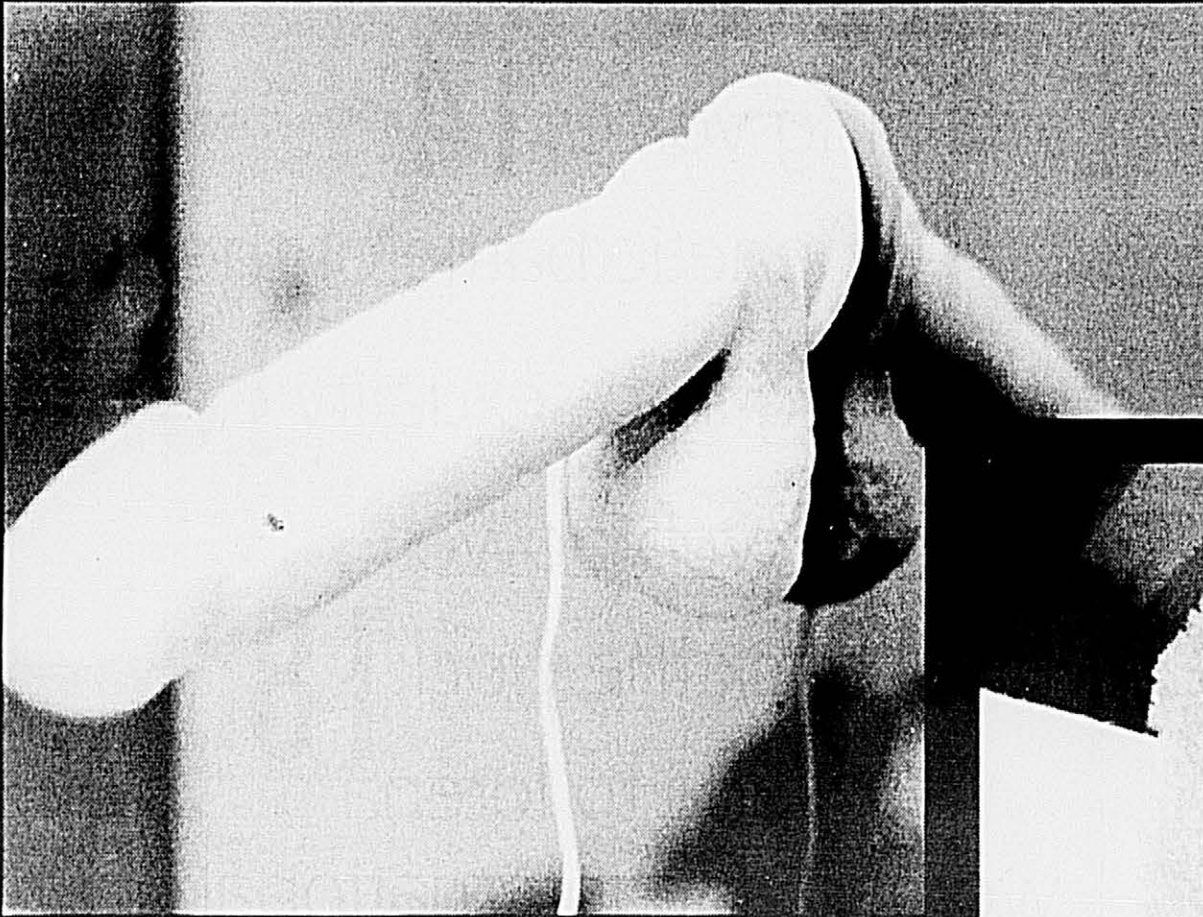
progressive lingo by focusing on the student-controlled nature of the fund, and on the fact that one-third of the money is going to needs-based bursaries. Make no mistake. This fund is not progressive; in fact, it is extremely regressive. This short-term solution to the funding crisis will not stem the tide of under-funding of post-secondary education in the long-term. When governments see students taking out their individual pocket books to pay for their education, instead of insisting that funding for education is a collective societal responsibility, they will feel that there is no longer any need to fund public education. Once governments pull out entirely, Quebec and Canada's post-secondary education system will no longer exist as we know it. Universities will be

private. Fees will be exorbitant. Student debt will skyrocket. Education will be inaccessible. This has already started to happen and the MSF is another step in that direction.

Given the devastating long-term implications of actions like those of the SSMU, students felt that the only way of stopping further "Shapiro dirty-work" by the SSMU was to engage in direct action. In doing a splash action like this occupation, the students aimed to build student awareness about the MSF and opposition to the actions of the SSMU. At 2:00 am, in a meeting, the occupiers decided that this goal had been achieved. Students present at the SSMU executive electoral debate, students standing in line at Gert's all evening, as well as students who

were around in the building throughout that time, were confronted with the fact that there was important opposition to the fund - that is the first step in building awareness of the issues. In light of this, and in light of the fact that the occupiers felt that the space had become unsafe due to several intrusions by SSMU Councillors and their friends who had been partying all night at Gert's (they smashed through the barricade to get in), occupiers decided to leave peacefully. Apart from the installation of new wall-paper denouncing Reid's actions in the executive section of the offices (posted with masking tape so as to not remove paint!), the space was left spotless and intact.

The Occupiers
McGill Action Committee



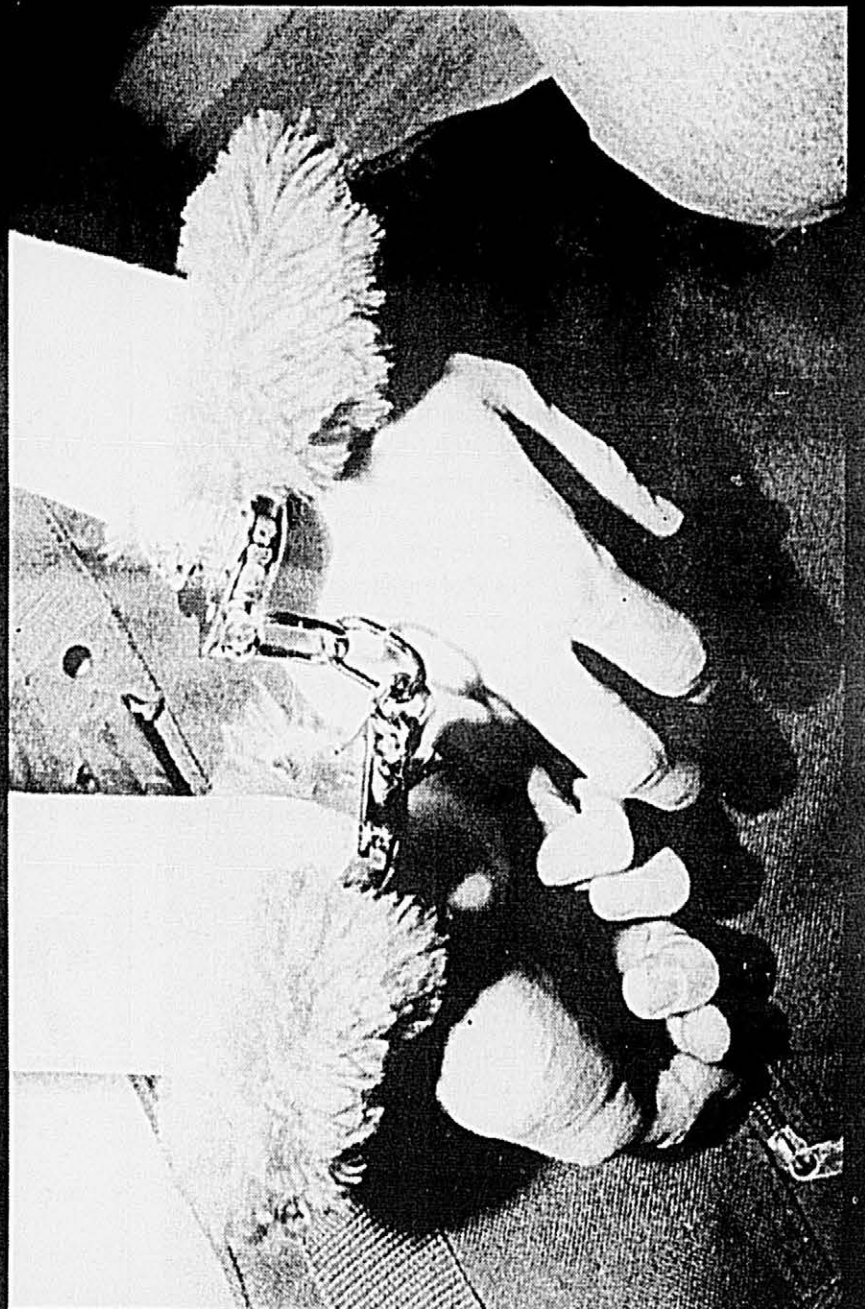
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photos by céline heinbecker

bits

At a recent 12-country workshop held in China on women's nonformal education, participants were asked to name the worst aspect of being female: fear of male violence was the almost unanimous answer.

-Lori Heise, Women's Health: A Global View, Westview Press, 1992.



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Feminism: Who

Women on campus assert the need

by Adieu Capriarcat
McGill

There is a growing group of women on campus concerned with the fact that feminism is increasingly seen as a bad word, something women don't want to be, or have anything to do with. This feeling of disdain for feminism is by no means uncommon, and is fed by a preponderance of myths about feminism and by the prevailing view that feminism is no longer relevant or necessary.

Such myths and apathy about feminism are symptomatic of the growing conservative backlash against feminism that is finding its way into mainstream consciousness. We are concerned about this cultural turn of events and have decided to participate in a newly formed feminist political action committee, as part of a Québec wide women's student movement, called Adieu Capriarcat (goodbye capitalism and patriarchy).

As part of our mandate, we seek to dispel some of these myths about feminism, and re-assert the necessity for feminist theory and struggle.



Myths and Backlash

No doubt everyone is familiar with sentiments like, "those [insert one or more of the following adjectives]—radical, angry, man-hating, control freak, reversely discriminating—feminists are forcing all women into the workplace, trying to take over, taking jobs away from men, and ultimately causing social break down." The frightening thing is that such sentiments are actually verbalized quite frequently. Take, for example, the following email sent to one of the authors. It was sent in response to several feminist interventions in campus media, and on national list serves, about violence toward women, sexual harassment and inclusive language: "Greetings, I have noticed recently that you are all over the place. Could you please shut the fuck up with your feminist

bullshit? Instead you should haul your fat ass into the kitchen and make me a sandwich. Yours truly, Jason."

Another example is the Albertan Judge John McClung's response last

week after his judgment acquitting a man charged with rape was overturned in the Supreme Court of Canada. In a letter to the National (com)Post, Judge McClung publicly and nationally

restated his judgment that the woman's conduct and dress had "asked for" rape. He further made the claim that "the personal convictions ["no means no"] of the judge [Justice Claire L'Heureux-Dubé] delivered again from her judicial chair, could provide a plausible explanation for the disparate (and growing) number of male suicides being reported in the Province of Quebec."

Another public example of feminist backlash emanates from the U.S.; Pat Robertson's statement at the 1992 Republican Convention that the equal rights movement "is about a socialist, anti-family, political movement that encourages women to leave their husbands, kill their children, practise witchcraft, destroy capitalism and become lesbians."

Not only do these kinds of statements show a blatant misunderstanding of feminism(s), but they also actively distort women's position in society. To begin with, there is no one monolithic feminism. To name but a few feminisms, there are socialist, womanist, mujerista, materialist, marxist, anarcho, eco, radical, lesbian separatist, libertarian, democrat, and liberal feminisms. Within these feminisms, women hold their own opinions on a range of issues. There are anti-porn and sex radical feminists, there are christian, jewish, agnostic, buddhist, taoist and atheist feminists. Some feminists might want to live without any interaction with men (as some non-feminists might), but the majority do not.

Some feminists may critique the exploitation of women in the home, but it

has never been the purpose of any feminism to chase women from the home, but rather to give women empowered choices for their lives. Most feminists are angry, not just in general, but about specific abuses and injustices done to women. Not



only is there a wide range of feminisms, but the feminist movement is always engaged in theoretical debate and dialogue. There have been, and are, internal critiques of feminism for being racist, classist, ableist and homophobic, as well as continued theorization of sex, gender and embodiment.

What is feminism?

What might be said about feminism in general then, if it is not about disempowering men, taking over the world, dictating values to women, and destroying families? Feminism is about altering societies, institutions, laws and beliefs that see men as superior and allow men to dominate, control and oppress women (called patriarchy). Feminism is about empowering

women to make choices that are emotionally and physically healthy for them. Feminism is about undoing systemic hatred of women. It might be argued that feminism is about loving, valuing and trying to identify with women in all our varieties. The kind of feminism we (the authors and members of Adieu Capriarcat) subscribe to is also about challenging an economic system (called capitalism) that works in tandem with patriarchy.

As we see it, because economic exploitation and consequently, disadvantaged classes and peoples are necessary for capitalism's smooth and productive functioning, capitalism is served well by patriarchy's positioning of women as an exploited, controlled and dominated "class" inferior to men. In our view misogyny and sexism can not be changed until capitalism and patriarchy are seriously challenged and transformed.

Why feminism?

"The battle has been won, why do we need feminism?" is a question/assertion that can be heard echoing in residence halls, political meetings, classrooms. Again, once the data is considered, suspicious minds wonder if this seemingly innocent and sincere question also has the effect of distorting the realities of violence, as well as economic, educational and cultural discrimination that women live with every day. When each of these categories of domination is looked at more carefully, it appears that feminism is still needed.

Violence Against Women

Women still live under threat of violence simply because they are women. Still today in Québec, 1 in 2 women reports having

bits

"I'm a woman/ Phenomenally. /Phenomenal woman, / That's me."

-Maya Angelou, "Phenomenal Woman," And Still I Rise (1978)



"Greetings, I have noticed recently that you are all over the place. Could you please shut the fuck up with your feminist bullshit? Instead you should haul your fat ass into the kitchen and make me a sandwich. Yours truly, Jason."

Needs It?

for continued feminist struggle in the face of anti-feminist backlash

been raped, beaten, or sexually harassed since the age of 16. Still today, less than 1% of accusations of sexual harassment are upheld in court. Still today in Québec, 62% of women fear walking alone after dark, 73% of women are afraid of taking public transport alone, 40% of women who have reported violence say it was at the hands of their male partner (whereas 5% of men who report violence say it was at the hands of their female partner). Still today in Québec, there are 13 times as many cases of men beating their women partners than vice versa. And lest we think the overall percentage of conjugal violence is diminishing, between 1988 and 1995 cases of reported conjugal violence increased by 32%.

Economic Discrimination

Women still live in poverty and are still employed in jobs that are lower paying and are of lower social status. In Canada in 1993, 60% of single parent women, 28% of visible minority women and 33% of aboriginal women lived in low income situations. According to a study published in Fortune Magazine, in spite of all the work done by feminist over the last 50 years, women are still doing the same kinds of work they were doing in the 1940s: women are still doing much more unpaid labour in the home than men; women are still secretaries, cashiers, teachers, nurses, bookkeepers, waitresses, and sales persons.

In Canada in 1995, only 32% of doctors and dentists, only 19% of professionals in natural sciences and engineering, and only 20% of members of the

House of Commons were women. In Canadian universities in 1986, only 6.1% of full tenured professors, 15.8% of associate professors and 28.9% of assistant professors were women. And even when working in "high status, high paying" jobs, women make less money than their male counterparts. (Though now with pay equity legislation, the economic discrimination is taking new forms: for example, just as Bell operators (mostly women) are about to win their pay equity case in court, a victory that would cost Bell a great deal, Bell sells out to U.S. companies who will pay half the salaries of Bell operators).

Educational Discrimination

Women have a harder time going to school, continuing in school and excelling in school than men. For instance, in 1992-93, women accounted for 52% of full-time undergraduate university students in Canada, but only 46% of Masters students and a mere 35% of doctoral students. In the same year, women accounted for only 28% of students enrolled in mathematics and physical sciences, and 18% of those in engineering and applied

sciences, and are not encouraged to think of themselves as professors (requiring doctoral degrees). Most classroom experiences show that women are called on less, and speak less in class. Almost any course syllabus

with sexism in interpersonal relationships every day (men interrupting, talking louder, repeating what women say as if it were their own thought, not taking women seriously). Women are still conditioned to cater to men, to feel responsible for others'

movement to squelch feminism lest it get in the way of thriving capitalism and the patriarchy that facilitates capitalism's smooth functioning.

In the face of this kind of foreclosure on women's space, feminist theorizing and struggle is vital.

It is not enough for us to think that our mothers fought the fight and won. It is true that some changes have been made, but as abundant misogynist statements and statistics show, they have not gone far enough. Change is possible, but it entails more than merely reforming the present systems. These systems require the oppression of women, and reforms only perpetuate the same disheartening trends. Change is possible, but will not happen until we realize that the myths and backlash against feminism exist as part of capitalism's and patriarchy's defense mechanisms. Change is possible but it requires women (and men) taking concerted and strategic action to challenge capitalism and patriarchy. Change is possible.

Adieu Capriarcat meets every Monday at 4pm in the women's union (423 Shatner). All interested women are welcome.

"[The equal rights movement] is about a socialist, anti-family, political movement that encourages women to leave their husbands, kill their children, practise witchcraft, destroy capitalism and become lesbians."

- Republican Pat Robertson

will show that the content of university courses is heavily androcentric (male centered), often neglecting women authors and thinkers entirely. Further, women have to contend with economic issues such as lack of accessible childcare and low paying jobs that prevent them from continuing in school.

Cultural discrimination

One of the areas that seems the hardest to quantify, yet in some ways seems the most pervasive is cultural discrimination. Women are still expected to live up to an illusive ideal of beauty. The fashion industry operates on full-tilt capitalist ideology, that does not take into account systemic privilege, race or class: magazines scream out, "The Only

well-being to the detriment of their own well-being, to always doubt themselves, and not to be too confident, too smart, too forthright, or too funny (lest we be called arrogant).

Où en sommes nous?

So given all these factors, women are far from being equal. We take all of these examples as evidence that the present capitalist and patriarchal system is not working for women. It seems clear to us that myths and apathy about feminism that seem to be infiltrating our campuses, newspapers and workplaces are masking a deeper, more frightening contemporary impulse: the

Feminist Premises of Adieu Capriarcat McGill

- We think of gender, class and sexual orientation as related in complex and often contradictory ways.
- We think of our struggle as a struggle not only to transform the relations of domination between men and women, but also between classes and races.
- We consider non-exploitative relations between women and men (races and classes) to be possible because we consider domination and exploitation to be rooted in transformable social and economic systems (capitalism and patriarchy).
- We are radical in the sense that we wish to go to the "root" of the problem, that is capitalism and patriarchy.

sciences.

These kinds of statistics have nothing to do with capacity, and everything to do with sexism in the classroom and economic factors. Studies have shown that from grade school on, women

Thing Stopping You is Yourself (you just need one less cookie, two more sit-ups, and maybe a breast implant)." Women are still portrayed as stupid, flighty and irrational on mainstream television. Women still have to deal

bits

i live in a breakable
takable body
an ever increasingly
valuable body
that a woman had
come in the night
to replace me
deface me
see...

- Ani Difranco, 1993



The Sexual Revolution that Always Was

Misconceptions of the female sexual role in Islam

by Tehmina Meherali
and Erin Hanssen

Gone are the days of the hushed female sexual experience. Canadian society has moved towards a more open and candid discussion regarding female sexuality, as well as sexual equality in the boardroom, and perhaps more importantly, in the bedroom.

Often women in particular and society in general, feel that this type of progression demands a movement away from traditional faith. The belief is that these traditional faiths are sexually "backward" and simply aren't compatible with the 20th century precepts of sexual equality. However, many of these sentiments are merely a reaction to patriarchal interpretations of the Holy Scriptures.

Amongst the three main Western religions, Islam has been subject to many misconceptions regarding the female sexual role. Often the foundation of these misconceptions is based on the fallacy that the Qur'an does not support the equal status of men and women.

Regarding creation in Islam, Allah speaks in completely egalitarian terms. "Mankind, heed your Lord who has created you from a single soul and created its mate from it, and propagated so many men and women from them both." [English interpretation of the Qur'an 4:1].

In terms of sexual dynamics, which Islam confines solely to the sanctity of marriage, a common

myth that persists is that the man's sexual role is dominant. However, the Qur'an explicitly states that they exist as a "pair" (the Arabic of the word used being "zauj"); both parts are necessary for completion and proper functioning. As the Qur'an asserts with regard to husband and wife, "they are your garments and you are their garments." [English interpretation of the Qur'an 2:187]

Another myth that pervades Islam is that there is a lack of consideration for female sexual gratification. Islam clearly states an equality and interdependence between husband and wife. The truth is that the Qur'an and Hadith (sayings of the prophet Muhammed, peace be upon

him) promote mutual satisfaction between the married couple. In fact, according to the Muslim Women's League, in several Hadith "[Muhammed] speaks about the importance of foreplay and speaking in loving terms during sexual relations."

Moreover, sexual dissatisfaction is considered a justified reason for seeking divorce on the part of either partner.

In a broader sense, Western society has often viewed succumbing to sexual desire as a weakness of humankind: an action that prevents the attainment of spiritual purity. However, as author Riffat Hassan states, Islam "does not see sexuality as the opposite of spirituality," but rather

as a divine gift from Allah that furthers the love and intimacy shared between a married couple.

For the Qur'an states:
"Among [Allah's] signs
Is this, that [Allah] created
For you mates from among
Yourselves, that ye may
Dwell in tranquillity with them,
And [Allah] has put love
And mercy between your
(hearts)

Verily in that are signs
For those who reflect." (English interpretation of the Qur'an 30:21)

Islam does not suppress women's sexual identity, nor deem women as sexually inferior to their male counterparts.

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- 10:00 - 10:30 Introduction - Dr. A. C. Cuello, Department of Pharmacology & Therapeutics, McGill University, *Experimental pharmacology at the verge of the new millennium*
- 10:30 - 11:00 Dr. D. Nicholson, Merck Frosst, *Molecular Role of Caspases in Apoptotic Cell Suicide and Human disease pathogenesis*
- 11:00 - 11:30 GRADUATE STUDENTS AND POSTDOCS FROM OUR DEPARTMENT
- 11:30 - 13:00 POSTERS & Lunch

NEXT MILLENNIUM - NEW DIRECTIONS

- 13:00 - 13:30 Dr. J. J. M. Bergeron, Department of Anatomy & Cell Biology, McGill University, *Ligand induced receptor tyrosine kinase trafficking: mechanisms and consequences*
- 13:30 - 14:00 Dr. A. Eisenberg, Department of Chemistry, McGill University, *Block Copolymer Nanostructures - Drug Delivery Vehicles of the Future*
- 14:00 - 15:30 POSTER SESSION - coffee
- 15:30 - 16:00 Dr. M. Youdim, Rappaport Institute, Haifa, Israel. A tribute to Theodore Sourkes, winner of the Wilder Penfield Prize (Order of Quebec), *Understanding Parkinson's Disease*
- 16:00-16:30 Prizes
- 16:30 Closing

How Useful is Women-Only Space?

by Marjorie Silverman
and Kristine J.
Henderson

Having observed the Women's Union for four years, through changing staff, coordinating, and mellowing out, we have come to question the usefulness of having a women-only space. Is it beneficial to maintain a segregated space whose purpose is to serve women, when most McGill women do not even feel comfortable walking into such a space? Do there exist positive aspects to this space which outweigh its potential problems?

In McGill's environment, many women need women-only spaces as safe havens in which they can escape temporarily from male influences. According to Gala Arh, the Special Events Coordinator at the McGill Women's Union, "safe space is the whole reason around doing women's only space." Nathalie Léveillé, the Coordinator of the Concordia Women's Centre, echoed this sentiment: "I think the women who come here really appreciate it...they come here and they totally chill. They can be themselves, they can relax, they can study." It can feel empowering to be within a space that does not subscribe to many dominant power relations.

Escapism isn't the only appeal of such spaces as they also act as political centres for campus and community activism. That most women centres are run solely by women gives the latter political autonomy and an arena for their voices to be heard. According to Gala, in women-only spaces "it's only the women who can be leaders and activists...[and it] creates a forum in which women have to take on those responsibilities." With so few other arenas that cater to women's issues, it is necessary to have an umbrella organisation on campus that is (in theory) equipped to deal with all gender issues.

Although women-only space must be labelled as such in order to become recognised political space, it is ironically the very labels which empower that can also do the most damage. Defining a space as women-only calls into question the very definition

of woman. By what criteria should womanhood be defined - biological, social, psychological? Is it necessary only that one self-identifies as woman? Can and should this identification be contested by others? Labelling a space women-only must necessarily enforce a concrete definition of woman if a full sense of empowerment and control is to result. In order to further strengthen such empowerment, everyone who self-identifies as woman should be included in a definition of woman-space and hence welcome.

But do all women really feel welcome in women-only spaces? Both Gala Arh and Nathalie Léveillé expressed concern that the majority of women are excluded from women-only spaces. "I'm sure there are lots of women who don't feel comfortable in our space and find it quite intimidating," says Gala. Similarly Nathalie claims that "a lot of women who do not identify as feminists will not come [to the Concordia Women's Centre]." Stereotypes of women's centres as being man-bashing queer havens not identifying with the dominant white, middle-class feminist agenda defer many women from participating. While efforts have been made to mainstream and thus highlight the existence of these centres, knowledge of such space and self-identification as a woman are often not enough to encourage women to feel included and use the space.

Women-only spaces do carry certain ideological baggage, however neutral they attempt to be. Yet women's centres can be both feminist and neutral at the same time. McGill's Women's Union has scheduled a meeting for March 22 to reevaluate its role on campus and within the community. Whether the space should remain women-only and what agenda the space should take are issues that need to be discussed. The Women's Union suffers from lack of cohesion year to year as staffers and coordinators come and go.

While ideological barriers

around women-only spaces have received significant attention, more permanent physical barriers also need to be addressed. Nathalie Léveillé, a disabled woman, points out that women in wheelchairs can't access the Concordia Women's Centre, which is located below street level on Mackay. McGill's Women's Union may technically be accessible to women with disabilities, (there is an elevator in the Student Union Building) but practically that is questionable. It is unknown whether the McGill Women's Union will be moving its location due to the construction of a new Student Union building.

Women's centres, paralleling the feminist movement in general, have been squatting in the ambiguous position of either including everyone or actively arguing with a strictly-defined feminist voice. Is seeking absolute inclusion in hopes of a politically correct agenda obscuring how different McGill women are? If we try to pretend that we can all speak with the same voice, we will lose our individual voices, and the centres' political agenda will falter. If a women's centre is ambiguous about its own definition, then it loses its impetus for social action. The cost of this politically correct notion of ultimate inclusion is a loss of voice and a loss of power, and ultimately the degeneration of women's spaces. If there are to be women-only spaces, then it must encompass a constitution clarifying that all self-identified women are welcome within the space, and that physical barriers are removed. Women and men benefit from such space whether they are located within it or not.

We must recognise how vital it is to have a locus serving all gender issues on campus and within the community, taking an active role and acting as a network to other organisations.

Rethinking the Women's Union for the New Millennium will be Monday, March 22, from 3-6pm. All genders welcome. For information call 398-6823.

Student rush tickets 50% off at the door

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MUSEUMS

EXHIBITIONS
SALONS

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by Melanie Bernard

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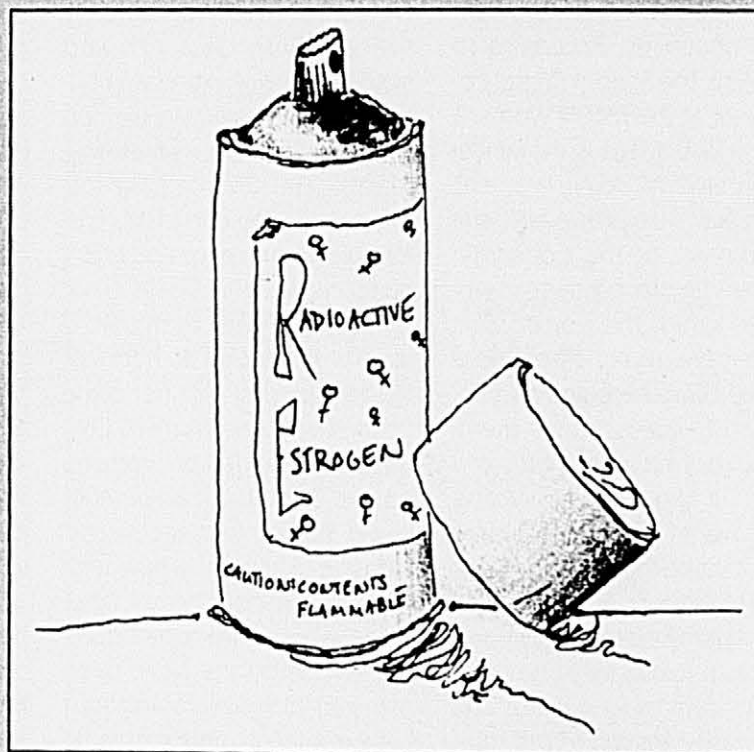
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Association of Graduate Students
Employed at McGill

TA Union Meetings

Union Council

(For Department Representatives)

March 17, 1999

General Assembly

(For All Teaching Assistants)

March 31, 1999

Both meetings are at
Thomson House, 18:30.
Free pizza!

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OFFICE HOURS: 12-2 pm MWF

McGill's TA Union



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by Johanne St-Martin

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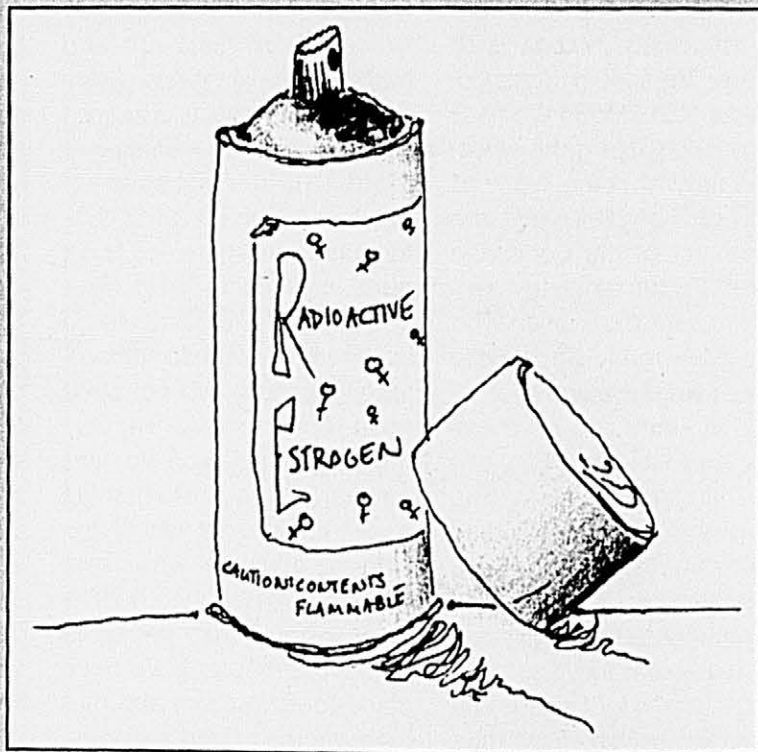
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the garden by Amy Papaelias



Kin

Let's talk a while lover
I want to play away days in your arms.

Won't you stay a while lover?
And I'll bathe you in the orangy light
That made us,
Attempt to capture your lines on my page
And in this clay that is my body.

Your pace so swift,
Sweet feline.
Your musk, so intoxicating,
My clothes and pillow have taken in.
It's hand draws me in
When I find you
When we lie close
When I try to leave you...

Curled perfect around you
There is a peace
Your sleep I decipher from sheets
And wonder at your tight form,
Your mind,
Your freedom.

Amidst this blue chaos
I will create time beyond existence.
Will you meet me there,
Lover?
Did you ever think you could?

Anonymous

by Jenna Robertson



Thank You, But

I am growing from top (mind) to bottom (flesh),
growing backwards (thinning, slimming),
into infantile skeletal.

Renouncing breasts, hips and satiated lips:
I am lining, lingering in the folds of some medicinal
Pencil scrawled memory, modern history.

Constructed from film, text, and photographs of gradually
Fading flesh. A smudged black and white rendering:
Thumb printed, discarded, stored in a disordered
Bottom desk drawer in a doctor's office.

I am a pivotal confession of the bottled daughter.
Forgotten and unforgotten annually, recollected bones
Retrieved for a week's pageantry, celebration, martyred to the cause
Of our poet fathers and scientific sons.

We are an army of empty vessel strength,
Bone carved flesh chests fading into desired dust.
Your Daughters, sacrificing the feast
For your wealth of contradictions,
And you donate a week, put our pictures
On beautifully glossed billboards,
And build fleeting knowledge out of
Our hatred hunger.

Thank you,
But
we will still starve
When y[our]
week is done.

Stacey May Fowles

Sex is to chocolate
deep, dark, and sweet,

As grapefruit is to solitude,
round, pink, and juicy,
Like waking up alone
And taking a cool douche
In the company of my own intimacy.

By Rosie Patch





by Anna Alfredson

Undone

Was I intoxicated by the lines you were?

Arms

Chest

Sex

Falling into bed wasn't falling for one another

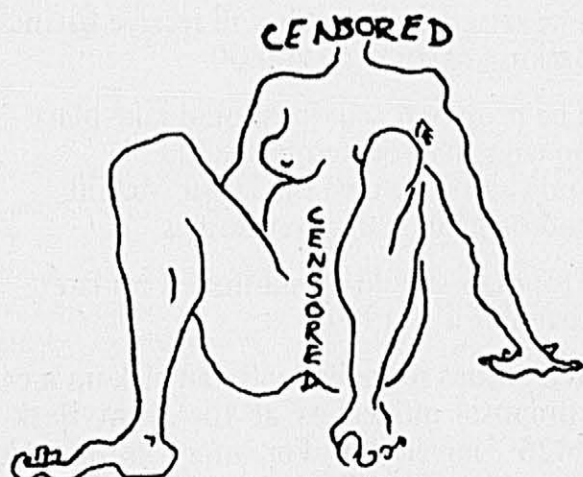
But it felt the same to me,
sweetheart.

picture why
above was honey luscious
the wind played our want
and I held tight,
your waist
whizzing among fiery trees
wishing we could be in this world

you dared ask what lake lives under winter
it was dying all the while
we found us changed
our stolen moments, unattainable

you and me were sky, love
that girl I was
will ever remain
your
delicate
summer
woman.

Anonymous



by Anna Alfredson

"Inertial voyeur"

You act like you desire her less than you do. But in truth, you both know that you do.

She wears her shirt nipple tight, silhouette of her ripeness urging against the cotton.

You can't help but notice her hands.

Long, delicate fingers, continually dancing as her lips move, twisting a lock of hair.

It unsettles you.

Curled lips you are burning to kiss, they seem so soft and sweet and beautiful. Two swollen lips.

Her impossibly smooth skin, the texture of melted Swiss chocolate, heady with apples, you

imagine under your tongue. Under your hips.

Even as she nervously fingers the beads around her neck, you can't help but think of "The English Patient" and his love of The Bosphorous.

At hand with such subtle perfection, how could he have resisted wanting to dwell there.

She crosses her legs, fully aware of the consequences of the excitement that her lower limbs bring. Such restless legs. Constantly moving, rocking, swaying.

As well, there is the tension created when she caresses one foot with the other under the table, or she tucks a hand underneath her shirt, beneath her brastrap, resting against her clavicle.

You would like to thank that she is enjoying her own skin.

You do enjoy watching her touch herself.

Yet it is innocent, and therefore that much more appealing.

Nicki Bishop

Huckle

Hey woman.

Let me near those
shapely thighs.
I won't bite

(unless that's what you like)

your melody
sweet
stirs my ears and
scent.
brings hunger.
I could make a meal of you

easy
and satisfying

You
Girl

Why is that smile on your face?

Thinkin' bad thoughts?

'bout me
cause I am.

They ain't bad though.
Just thorough.

I can't pay attention
to anything else
but that smile
on your lips
and the length of your arms
grace of your neck

I am especially bothered by that
sweet spot under/next to your ear

Where?
Here

let me show you

you even taste as sweet as you look

(probably taste even sweeter)

I will find out

by Honeybrown



Nyx '99



13

Defining Our Voices

The Feminine Experience in Israel and France

by Dahlia Genusov

I grew up in Israel and in France, two countries that are very different from each other in their history and in the issues they are facing today. However, in comparison with my experience in North America, I feel that Israel and France are similar in terms of the repression of women's voices.

Coming to North America created a personal feeling of "this is where it happened." More importantly for myself, it has come to signify the confrontation with a new kind of woman. Only here have I met women who live feminism and who are aware of their ability to redefine the movement.

Growing up in Israel, I was surrounded by images of female soldiers; often romanticized by the media. However, when we were given plastic bags in elementary school and told to fill them with presents for the soldiers, we sent fight-

ers baskets of razors and shaving cream.

Golda Meir, a former prime minister and one of the creators of the state of Israel was an impressive historical figure, in both her political and social action. But she was only present on the ten shekel bank note, not in my everyday life.

I was also plunged into a world of almost mythical women in ideologically correct children's literature, but knew very few women who felt accomplished within their femininity. I did have one tangible example of a powerful woman: my adoptive grandmother, who paved roads, built a kibbutz, and exemplified the struggle for equal rights throughout her life.

As a teenager in France, I observed no clear feminist movement. Although Simone de Beauvoir is the French author of *The Second Sex*, she was always presented in Sartre's shadow, and

was denied the status of "philosopher" by my high school philosophy teacher.

Only very recently, has there been a change in the French language in order to make it more gender-inclusive. This development began when the new socialist government took power last year, led by Lionel Jospin. In the past fifteen years, both France and Canada have witnessed women entering professions that were previously inaccessible to them.

In Quebec, occupational titles traditionally given only in the masculine form have been modified to mirror women's presence in these professions. For example, "Madame le Professeur" has been recently changed to the more inclusive "Madame La Professeure." This change is a result of the women's movement lobbying for a just linguistic acknowledgment of the workforce's transformation.

In France, the Academie Française, the head institution responsible for changes made to the French language, has vehemently opposed any revision of the traditional nouns. Until earlier this year, women were ministers and presidents in France, but they were called "Madame le Ministre" and "Madame le President." Women's voices existed in society, but were not represented in the language. To me, this meant that my own place in society was defined by those very same double standards that ruled in the political and public spheres.

In North America, as a university student, the omnipresence on campus of the issues tackled by feminists constantly challenges me to confront my past. Although I have yet to take a feminist theory class, simply being here has opened my eyes to the possibilities that activism can offer. Feminists have reached

considerable political and societal advances, but beyond this feat, I feel that they have created the possibility for each woman to voice her personal experience. This includes expanding the definitions of feminism to include women with different backgrounds and perspectives.

The on-going dialogue that I hear around me, of patriarchy as well as femininity, is an extremely powerful statement in this society. It means that a framework permitting us to hear every woman exists. In my previous experiences, women existed in society simply because of their physical presence. In this country, it seems that women are everywhere, not only physically, but also verbally and ideologically. I find this positive and stimulating - we are here, and we have things to say. And other people have to hear our voices.

Queer McGill

QUEER LINE



398 - 6822

Mon to Fri 8pm to 11pm

CONFIDENTIAL QUEER PEER SUPPORT AND REFERRAL LINE

CONFIDENTIAL AND ANONYMOUS SERVICE
TRAINED, NON-DIRECTIONAL, NON-JUDGEMENTAL STAFF
FOR THOSE SEEKING INFORMATION, REFERRALS, OR A GOOD LISTENING EAR

- ⇒ questioning your sexual orientation?
- ⇒ safe sex or health concerns?
- ⇒ need info on Queer McGill services or other queer issues and events?
- ⇒ are you in an abusive relationship? do you need resources? someone to talk to?
- ⇒ seeking queer-friendly doctors, therapists, support groups, legal info?
- ⇒ info on queer culture? bars, cafes, clubs, book stores, "the village"?
- ⇒ are you doing a school project on queer issues?
- ⇒ just want to talk to someone who understands?

WE'RE HERE TO LISTEN

GIVE US A CALL

Call for Centennial Projects



In 1899, the Royal Victoria College (RVC) of McGill University opened its doors to its first women students. As the initial main centre of learning for McGill's women and now, as a residence hall, RVC has been instrumental in providing positive role models for and a home to more than 18 000 of McGill's women scholars. As part of our Centennial Celebrations, RVC would like to honour and celebrate the history and achievements of women in our society, and invite interested McGill students to participate.

We are searching for proposals for activities focussing on the role of women in the past, present and future.

- We encourage creative and innovative ideas.
- We welcome all proposals conforming to the guidelines we have set out.
- The selected proposals will receive financial backing of up to \$1200.00.
- The proposed activity should take place no later than September, 2000 and should involve the larger McGill and/or Montreal communities.
- Proposals should be submitted no later than April 1, 1999.

Interested groups or individuals can pick up a copy of the proposal guidelines at the Front Desk of RVC (3425 University). For more information, please contact us at 398-3408, or e-mail rvc100@residences.lan.mcgill.ca.

Genetic Battle of the Sexes

by Ayesha Islam

find observing men and women interacting in a bar fascinating. Much stereotypical behaviours become apparent.

Over in the corner, Pretty Boy is coaxing Shy Girl into meeting after closing for some late night bonding. She has some doubts as to whether that would be such a great idea and suggests that they meet for coffee some other time. Their body language tells me that they each have unique ulterior motives. Pretty Boy appears to be picking up for the short term fling while it may be that Shy Girl is dreaming of an entirely different sort of association: perhaps one that could lead to a lasting relationship.

This scenario got me to thinking about how biology dictates behavior. From a masculine point of view, the act of reproduction is not something immensely costly: a male will continue to produce viable sperm throughout his lifetime as there is an almost infinite supply of those little guys. Females, on the other hand, are born with a finite number of eggs in which they invest a sizable amount of resources. Not only that, but a female mammal will invest her nutrients, time and loving care into any offspring that she brings into the world. It's not just stereotypes that dictate our "masculine" or "feminine" behavior, but also economy.

Masculine promiscuity is economically feasible while female promiscuity is not favoured to the same extent. Female biology is about preserving resources for their own fitness. Something instinctual is working in Shy Girl that is holding her back from spending her finite reproductive resources while Pretty Boy's instinct is pushing him to spend his renewable reproductive resources.

There's an interesting theory having to do with the nature of resource allotment in reproduction. It appears that in the development of an embryo there is a battle of the sexes on the genetic level whereby paternally expressed genes favour the growth of an embryo, even at the expense of the mother carrying the fetus (perhaps limiting how well she will be able to reproduce in the future). Meanwhile, maternally expressed genes appear to

counteract this onslaught to ensure the well-being of the mother and the equitable distribution of resources. In the same way that males and females may have different agendas in a bar, certain genes expressed from paternal and maternal contributions to an embryo also act as if they had antagonistic ulterior motives. This quiet battle of the sexes takes place over the course of every pregnancy. Ultimately the combination of these opposing forces allows for the development of a viable embryo.

The joining of sperm and egg is fertilization. After this, the development of an embryo proceeds — the embryo is a product of the genetic input of both parents. It will obtain one set of genes from its mother and one set from its father. These two sets put together will make up its entire genome. Thus, in the lifetime of the new organism, it will have one maternal and one paternal copy of a gene in each cell. Genes within cells encode proteins and RNAs that are essential in the life of a cell (these are required for growth, reproduction, and any other role that given cell type may have). When there is a mutation in, say the paternal copy of a gene, usually the presence of the maternal

copy of a gene in an animal, the animals were showing effects as if no backup gene was present to compensate for the mutation. Somehow, the copy of the gene that should have been compensating for the mutation was being silenced. This silencing of genes is referred to as genomic imprinting. Imprinted genes are expressed differently based on the sex of the parent from which they are inherited. For example, in an embryo, imprinted gene A may be silent from the maternal copy and expressed from the paternal copy.

Scientists have wondered why this happens since the silencing of one copy of a gene can be bad for an animal. To continue with the above example, if the expressed paternal gene A contains a mutation, it will be defective in serving as a template for the production of essential RNAs and proteins. The maternal gene A may be fine but since it is silenced, it will be useless in compensating for the expressed and defective paternal copy.

A controversial theory that explains the evolution of imprint-

forces acting on a father's gene expression lead his expressed genes to promote the growth of his offspring (and the transmission of his genes) even at the expense of a mother's resources. Mammalian embryos develop in an almost "parasite-like" relation to their mother. Through the placenta, the embryo uses up a portion of its mother's nutrients in growing into a whole being. By the same token, evolutionary

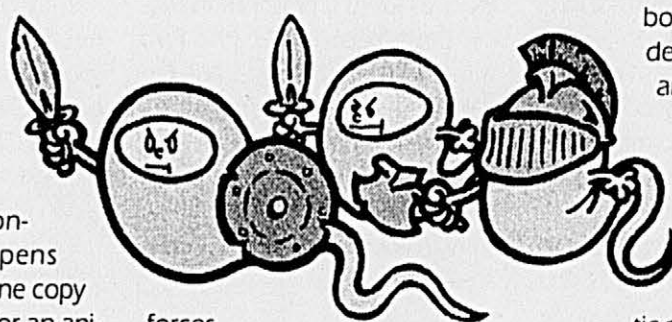
to downplay this expense to the mother. Several pairs of genes have been shown to fit this model. One example is the pair of Igf2 and Igf2r in mice. The deletion of the normally paternally expressed Igf2 gene (growth promoting) results in dwarf mice. While the deletion of normally maternally expressed Igf2r and H19 (growth inhibiting) leads to the birth of larger than average mice that die near birth. Interestingly, when both Igf2 and Igf2r are deleted, the mice born are normal in size, viability and fertility.

Scientist Dr. Jaenisch predicts that imprinted genes exist in antagonistic pairs that are dispensable if wiped out together, one pair at a time. If he is right, it may be possible to wipe out imprinting entirely in the egg and sperm. This would mean that it may be possible, someday, to make a viable human embryo from two eggs or two sperm. This could be a possibility for single sex couples who would like to have their own children.

And you thought the battle of the sexes was between men and women. Well, think again. It may go right down to our genes! Thankfully, male and female meet and reach a kind of genetic compromise that allows the creation of a new life.

Looks like Pretty Boy got Shy Girl's number after all.

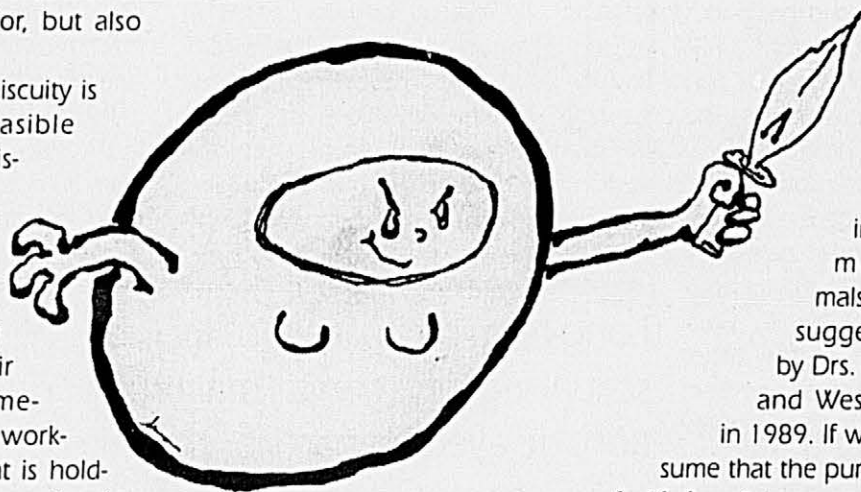
Special thanks to Professor Rick Roy for editing suggestions.



forces act on mothers as well.

To ensure a mother's reproductive fitness, her system must act to ensure that her resources will be equally spent on each embryo she carries. In order for a mother to survive and to produce as many offspring as she possibly can (and a maximum transmission of her genes to future generations), her genes must act antagonistically to those that are expressed from the paternal copy of genes (those promoting embryo growth). As such, her expressed genes must turn down the expressed, growth-promoting genes of the father. Male and female, in aiming to pass on their genes, are at odds with one another.

Thus, a battle of the genes rages in embryonic development. Imprinted genes expressed from the paternal set of the embryo's genes hijack the mother's resources while the genes expressed from maternal set of the embryo's genes seek



ing in mammals was suggested by Drs. Haig and Westoby in 1989. If we assume that the purpose of a life form is to ensure that its genes are passed on, there is a great drive for animals to reproduce and often to try to ensure the ability of their progeny to pass on their genes to subsequent generations. A conflict arises between father and mother in promiscuous mammals.

Evolution is a powerful force that drives gene expression. The common evolutionary catch phrase "survival of the fittest" actually means the best survival to those who reproduce the most frequently (have the most offspring) and effectively (have the most offspring that survive to reproduce). The evolutionary

nal copy will still be able to compensate for the deficiency. As such, the cell will still be able to survive despite having a mutation in its genetic makeup thanks to this genetic backup system. However, if there is a problem with both copies of a given gene, each cell will be deficient in that RNA or protein. This means the cells of that organism will be defective in a given process that may cause disease or disability.

Scientists found families where something strange was happening: despite there being both a non-mutated copy and a mu-

bits

I have not seen my birthplace, where my mother deposited the heavy load of her inside.

-Tahereh Saffir-Zadeh, My birthplace



Cutting into Sexuality

Female genital mutilation today

by Le'Nise Brothers

As you read this article, there are between eight and ten million women and girls in the Middle East and in Africa who are at risk of undergoing one or another form of genital mutilation. In the United States it is estimated that about ten thousand girls are at risk of this practice.

The term FGM (female genital mutilation) covers three main varieties of genital mutilation:

1) "Sunna" circumcision: Consists of the removal of the prepuce and/or the tip of the clitoris. Sunna in Arabic means "tradition".

2) Clitoridectomy (also referred to as excision): Consists of the removal of the entire clitoris (both prepuce and glans), and the removal of the adjacent labia.

3) Infibulation: (also referred to as pharaonic circumcision) This is the most extreme form. It consists of the removal of the clitoris, the adjacent labia (majora and minora), and the joining of the scraped sides of the vulva across the vagina, where they are secured with thorns or sewn with catgut or thread. A small opening is kept to allow passage of urine and menstrual blood. An infibulated woman must be cut open to allow intercourse on the wedding night and is closed again afterwards to secure fidelity to the husband.

FGM is an invasive procedure that is usually performed on girls before puberty. It is mostly done in unsanitary conditions in which a midwife uses unclean sharp instruments such as razor blades, scissors, kitchen knives, and pieces of glass. These instruments are frequently used on several girls in succession and are rarely cleaned, often causing the transmission of a variety of viruses, such as the HIV virus, and other infections. Antiseptic techniques and anesthesia are generally not used, or for that

matter heard of.

FGM is a cross-cultural and cross-religious ritual. FGM is occasionally performed within Aboriginal, Christian, and Muslim families who have emigrated to the US or Canada from countries where it is practiced as a social tradition. In Africa and the Middle East it is performed by Muslims, Coptic Christians, members of various indigenous groups, Protestants and Catholics, to name a few. Awa Thiam, the Senegalese writer and activist, notes that FGM in a variety of its forms is practiced in Middle Eastern countries (the two Yemens, Saudi Arabia, Iraq, Jordan, Syria, and Southern Algeria). In Africa it is practiced in the majority of the continent including Kenya, Nigeria, Mali, Upper Volta, Ivory Coast, Egypt, Mozambique, and Sudan.

Why or Why Not

FGM is seen by some of its supporters as a religious duty, social custom, and/or a necessary operation for health reasons - the procedure is done at birth to some "inter-sex" infants (hermaphrodites).

In various cultures, there are many "justifications" for these practices. A girl who is not circumcised is considered "unclean" by local citizens and therefore unmarriageable. A girl who does not have her clitoris removed is considered a great danger and ultimately fatal to a man if her clitoris touches his penis. Family honor, cleanliness, protection against spells, insurance of virginity and faithfulness to the husband, or simply the wish to terrorize women out of having or enjoying sex are sometimes used as excuses for the practice of FGM.

One of the most common explanations for FGM is local custom. Women are often heard saying that they are unwilling to change

these customs since they have always done it this way, and are not about to change. In many cases, the practitioners are kept ignorant of the real implications of FGM, and the extreme health risks that accompany it.

This procedure has been criticized by those opposed to it, as a cruel mutilation of a young girl in order to reduce her sexual response after puberty. Girls undergo FGM when they are around three years old, though some are much older than that when they undergo the operation. The age varies depending on the type of the ritual and the customs of the local village or region.

Male vs. Female Circumcision

Some have compared FGM and male circumcision as being equal in the depth of both the physical and psychological pain they cause. FGM however, can be considered far more drastic and damaging than male circumcision. A more appropriate analogy would be between clitoridectomy and penisectomy, where the entire penis is removed.

Beyond the obvious initial pains of the operations, FGM has long-term physiological, sexual, and psychological effects. The unsanitary environment under which FGM often takes place results in infections of the genital and surrounding areas, and in some cases, results in the transmission of the HIV virus. Some of the other health consequences of FGM include primary fatalities as a result of shock, hemorrhage or septicemia.

In order to minimize the risk of the transmission of the viruses, some countries like Egypt made it illegal for FGM to be practiced by

anyone other than trained doctors and nurses in hospitals. While this seems to be a more humane way to deal with FGM and try to reduce its health risks, more tissue is apt to be taken away due to the elimination of struggle by the child, as a result of the anesthesia used. Long-term complications include sexual frigidity, genital malformation, delayed menarche, chronic pelvic complications, recurrent urinary retention and infection. There is also an entire range of obstetric complications in which the fetus is exposed to a range of infectious diseases, as well as facing the risk

nary retention and infection. There is also an entire range of obstetric complications in which the fetus is exposed to a range of infectious diseases, as well as facing the risk

dents in Canada, (citizens or landed immigrants) from being removed from the country and subjected to FGM.

At the state level, FGM has been criminalized in California, Minnesota, North Dakota, Rhode Island, and Tennessee. Specialists in Denver, Colorado reported in 1998 that at least 6,000 immigrants have settled in the area from African countries which widely practice FGM.

Dr. Terry Dunn, director of a women's clinic in Denver commented: "I know of one patient where it was clear it was performed in this country [the United States]." The clinic sees about 4 mutilation cases each year.

In the US and Canada, the very small percentage of people who wish to continue the practice often find it impossible to locate a doctor who will co-operate. As a result, the operation may then be done illegally at home by poorly trained individuals, under less than sterile conditions.

The United Nations, UNICEF, and the World Health Organization have considered FGM to be a violation of Human Rights and have made recommendations to eradicate this practice. However, trying to fight FGM on legal terms is ineffective, since those who practice it often do not report it. FGM is also widely practiced in villages and remote places to which the government does not have easy access.

Legislation against FGM can be seen as counterproductive in some cases, as it may only force the practice more underground. Women may not seek medical care later in life for fear that their parents might be charged. In cases of a botched home operation, parents who may not realize the life threatening aspect of the surgery, may be reluctant to take the child to a hospital out of fear of being criminally charged with child abuse.

On the other hand, these laws do indicate that governments have taken a stand against FGM. This, and potential penalties, may well cause some parents to decide against having their daughters mutilated.

(continued on page 20)

....mostly done in unsanitary conditions in which a midwife uses unclean sharp instruments such as razor blades, scissors, kitchen knives, and pieces of glass. These instruments are frequently used on several girls in succession and are rarely cleaned....

of having his/her head crushed in the needlessly damaged birth canal. In such cases the mother must undergo a cesarean section; another operation whereby she is further "opened", to insure the safe birthing of her child.

Policies and Practices

Although the procedure is outlawed in Britain, Canada, France, Sweden, Switzerland and the United States, it still takes place. FGM is now also outlawed in Egypt, Kenya and Senegal.

After 20 years of personal effort, Representative Patricia Schroeder saw the U.S. federal bill, "Federal Prohibition of Female Genital Mutilation Act of 1995", (introduced by Senator Harry Reid) passed in September of 1996. The law provides for prison sentences of up to 5 years for anyone who "circumcises, excises, or infibulates the whole or any part of the labia majora or labia minora or clitoris

Long-term complications include sexual frigidity, genital malformation, delayed menarche, chronic pelvic complications, recurrent urinary retention and infection, and an entire range of obstetric complications.

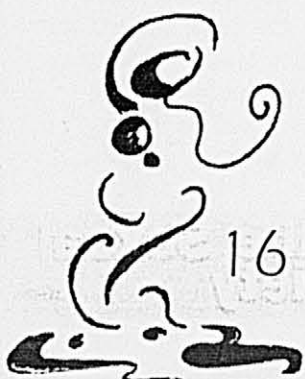
of another person who has not attained the age of 18."

US representatives to the World Bank and similar financial institutions are required to oppose loans to countries where FGM is prevalent and in which there are no anti-FGM educational programs, (the law took effect on March 30th, 1997).

In Canada, Section 273.3 of the Canadian Criminal Code protects children who are ordinarily resi-

bits

Somewhere in America, a woman is raped every 2 minutes- (National Crime Victimization Survey. Bureau of Justice Statistics, U.S. Department of Justice, 1996)



"Web Power"

by Melanie Takerman

In 1999, dozens of web sites brashly avow that feminism is not dead despite persistence of misogynistic publications like YM and Seventeen. Many creators of websites directed towards female teens have exchanged mascara for books, Kate Moss for Janet Reno and celebrity worship for activism. These feminists take the guise of recalcitrant editors of e-zines like Nothing But The Girl, NrddGrrl and Foxy.

Adora Pozolinski, 29, is the editor of Angstgrrl (www.angstgrrl.com) whose purpose is to "represent women who 'feel the angst' and take action!"

An example of a recent issue featured in Angstgrrl is a book review by Hanan Al-Shaykh. Women of Sound and Myrrh is about women in the Middle East, a middle-aged man issuing discount supermarket recipes, and a guide to managing an activist lifestyle.

Visually, Angstgrrl is neatly divided up into sections like "Intelligentsia Grrl" and "Claque Grrl," each with dictionary-like definitions of the words, as regular monthly features.

For Pozolinski, Angstgrrl is the culmination of four years of personal web site work. She handles the editorial aspect of the 'zine herself, but a friend manages the finances and marketing.

She advertises with link, banner exchanges and search engines, but Angstgrrl is clearly not a profit-driven endeavour.

"The history of publishing has always been one of exclusivity," said Pozolinski, a resident of Washington state. "You had to have the knowledge/skills and the resources to create books....Now publishing is no longer an elitist hobby. And people, like young women, are out there saying what they think and want and need."

Feminism is not dead, according to Pozolinski. "[T]he reason there are so many strong girlie 'zines out there is because the grrls just had the gags removed from their mouths and are just aching to talk!" she explained. "We've never had a lack of powerful women, or strong grrlie opinions, just a problem in finding a way to get out there."

Unlike Pozolinski, Cybergrrlz (www.cybergrrlz.com) editor Jennifer Morales said that feminists fare so poorly in mainstream 'zines because there are so few feminists in general.

As a result, twenty-one-year-old student Morales combined her passion for the Internet and writing to create Cybergrrlz, a vibrant quilt of opinions and gall. With Cybergrrlz, Morales hopes "to offer opinionated girls who have a sense of humour, a corner of

cyberspace to express themselves. We're not sticklers for spelling or grammar, just that you have something to say. You will not find cooking recipes and beauty tips here."

In one excerpt from Cybergrrlz, a girl who felt remorseful about using the handicapped bathroom stall writes: "Do I Lack Restroom Ethics?". Another piece is called "Lessons from the Scandal" about Bill Clinton and Monica Lewinsky (#6 "You first make up your mind about someone's guilt and then you make all the evidence fit that view. Any evidence that doesn't support your view must be ignored.")

Advice columnist Aunt Crabby has the answers to every cybergrrlz questions next to a review of the

latest Hole album and a history of girl groups in pop music. To boot, Cybergrrlz's message boards are immensely popular with comments that range from the absurd to the old-fashioned and revolutionary.

Morales has no major financial backing and also publicizes her site through web rings, and mutual links as well as a mailing list. She added that the accessibility of the Internet has been conducive to her 'zine's success.

Female targets, male responses

While Pozolinski and Morales built their sites from scratch, each 'zine contains complex layout and sublime graphics.

Feminist 'zines on the web

JKMagazine (click the link on www.grrlspace.com) is another type of feminist e-zine, without the fancy web design, but with the same audacity and style that make Angstgrrl and Cybergrrlz so popular. While JK has a web site, the e-zine itself is sent out by e-mail, newsletter-style. The JK site has a section on world news that is updated daily as well as a message board and a quote of the day (a recent citation was by writer Khalil Gibran).

Editor Mara, 15, states that JKMagazine exists because "not every girl is interested in the beauty and fashion worlds. Some girls also like their intelligent side stroked." It bothered her that "some girls grow up thinking that the only things

that exist in the world are nail polish and lipstick."

Like Morales and Pozolinski, Mara runs the 'zine mostly by herself with her school friends contributing most of the articles.

All three 'zines specifically target females, however, they all elicit male responses. For the most part, males appreciate the grrlie 'zines as well.

Ethan Johnson, a 20 year-old university student, is currently researching the impact of the Spice Girls on youth and has stumbled upon some grrlie sites in the process. He enjoyed them, he said, but he also agrees that there is lack of mainstream feminist 'zines. Most probably, he said, due to "a lack of mainstream feminists."

(continued on page 23)

RAISING THE ROOF

A week-long exposition of women's issues and sexual assault awareness

March 8-11, 1999

Monday, March 8:

Information fair

12-4 p.m., Shatner Ballroom (3480 McTavish)

International Women's Day march

5:30 leaving from Pie-IX metro station (Ontario & Morgan)

Tuesday, March 9:

Panel discussion: "Sexual Assault in Canadian Society"

1-3 p.m., McGill Bookstore Café

Prof. MacAvoy: "Feminism at the Crossroads-Thoughts For a New Millenium"

4-6 p.m., Shatner 302

"A Celebration: Poetry, music, dance, comedy and story telling" with MCRTW, Women's Union and WSSA

5-8 p.m., Faculty Club ballroom (3450 McTavish)

Wednesday, March 10:

Sex workshop with Carlyle

5:30-8:30 p.m., Dietrichs (St. Denis and Duluth)

Concert featuring:

Veda Hille, Pigeon Hole, Marni Levitt Trio and Becky Foon

Doors open at 8:30 p.m., Club Studio (2109 St. Laurent)

Tickets: \$5.00 at the door

Thursday, March 11:

Debate: "What is Consent?"

12-1 p.m., Leacock 232

Panel Discussion: "Sexual Assault and the Law"

1-3 p.m., Leacock 232

"Automatic for the Ladies" a benefit for Stella

featuring Alexis O'Hara, Anna-Louise Crago, Skid More, Debbie Young, Lindsey, Elizabeth Angak Vajagic, Joanne Wojtcwicz, DJ Petra and DJ Kani

8 p.m., Jailhouse (26 Mt. Royal West): \$3.00

Presented by the McGill Women's Union and the Sexual Assault Centre of McGill Students' Society

Turn Back the Clock

THURSDAY, NOVEMBER 2, 1950

REDWOMEN?

GIRLS PROVE: WHY CHEERLEAD WHEN YOU CAN PLAY RUGBY?

BY BILL LAWAND

"No! No! It can't be. Not here at good old McGill." This was the general feeling across the McGill Campus last Saturday morning.

And what was this hideous scene that disturbed the tranquility of the somber Campus? What was this monstrous distraction that caused students to miss their lectures? Two unidentified female students, one in a black sweater and the other in a white cardigan, were playing football with a number of male students on the Lower Campus - in the full view of an assembled group of thunderstruck and disillusioned collegians.

One of the young ladies had apparently taken over the kicking chores for her team. She actually averaged about thirty-five yards per kick, which was sometimes better than her male counterpart on the other team. An attempt was made to obtain the names of the two female participants but this reporter was thwarted in his attempt by the male players who seemed anxious to conceal the identity of the two.

Muttered one bitter bystander: "I thought football was a man's game. But give these women an inch and they'll take a mile."

The momentous event has had rocking repercussions throughout North America. Comments and protests have been pouring into the Daily offices ever since news of the event leaked out. The following are a few of the most interesting commentaries:

L O N -

don, Ontario: Screamed a noted local sports reporter, "I knew it all the time. Obeck has been training a whole army of women for his football team. All Redmen wins should be disqualified since there have been at least two female players on the team. I do not hesitate to mention their names - Harriet Irving and Fredricha Wilmot."

Harvard University: Head of the Psychiatry Department made the following announcement: "the unprecedented events at McGill University have only one explanation - the banning of cheerleaderettes at the University. All femininity has been wiped away by this ban and the subconscious minds of the two girls in question have rebelled against this condition by reverting to the male's part in football.

(N.B. When news of the psychiatrist's report reached McGill, an angry band of students gathered in front of RVC)

THURSDAY, SEPTEMBER 11, 1958
"HOW TO CATCH A MAN"

BY CYD FREDERICKS

Let's be frank freshettes - we're all here to catch ourselves a husband. With this in mind some of us seniors got together the other evening to pool our experience and to draw up a suitable battle plan for you new girls. Here goes:

Plan A - What to Wear and When

Ever since Eve traded in her fig leaf for the New Look, we girls have placed the question of "what to wear" high in our lives. From the cavewoman who begged off from a dinosaur roast claiming she "didn't have anything to wear" down to her modern cousin who skips a cocktail party for the same reason, we of the weaker sex have been pre-

occupied with this question. (Editor's Note: Our columnist being too wordy, we have been forced to cut the next ten paragraphs. Take it from us boys though it doesn't really matter what you wear, but how you fill it)

THURSDAY, OCTOBER 11, 1962
"THE WOMEN'S LINE"

BY CYNTHIA BAUMAN, WOMEN'S SPORTS EDITOR

R with an E-D..M-E-N.. This well-known cheer marks the approach of those dignified activities which are better known to McGillians as football games. Many of our more conscientious students, both new and old may be wondering what the proper dress and decorum for these events may be. For those of you to whom this holds true, read on and perhaps you shall learn.

Actually, anything goes as far as attire is concerned. However, it is advisable to save three-inch heels, and baubles and bangles for your Saturday night date. If you don't have such a rendezvous, don't fret. Many masculine types are available and Molson Stadium is as good a place as any to meet them.

If your mother spent last summer knitting you a ski sweater - by all means, wear it. Football games are never scheduled for hot days because they would cheat the femmes of the opportunity to display their stretch ski pants: so don't worry about the heat spoiling your chances to wear that new sweater. As far as stretch pants are concerned, their snugness should be proportional to how badly you want that Saturday night date.

TUESDAY, FEBRUARY 1, 1972

"CAUCUS ON WOMEN OFF TO A STORMY START"

BY MARSHA FINE

The Debating Union's "Women's Caucus" started off last night with a stormy Round One in its week-long series of presentations on women and women's liberation.

Speaking first, to the full capacity of Leacock 132 audience, Evelyn Reed (who later called herself a "revolutionary socialist") briefly went into a self-styled history of the women's movement -

oppression of women is historical, not biological.

Advocating "mass action around specific demands" Reed referred to abortion-on-demand and day care centres as the issues for women to concentrate on.

Marlene Dixon began her more informal talk by stating that she did not claim to be any kind of spokeswoman for "Women's Lib." She said she had devoted three years to Women's Liberation and observed that the movement hadn't worked.

She related her argument to class struggle, saying that issues such as sexual relationships and job discrimination kept the "main issues mystified," as they are only the reality of middle class women. To these women, men are the enemy as they are the only force keeping women from that \$20,000 a year job.

For other women, men are certainly not the enemy, she continued, considering such an idea as "reactionary" as French-English and black race-white race dichotomies.

Ann Cools, last to speak, received great applause when she insisted that the main issue is for women to be able to form any relationship with a man (sexual, political, etc.) wherein she is not "subordinate," and not "property."

She would not look on the problem as one primarily of class, as she felt her experience had proved otherwise. She therefore concentrated on sexual liberation, berating the idea of monogamy as something only expected from a women, and claimed that "women and men make love only when the man wants to."

During question period, one student spoke to the idea that there were reactionary forces acting against the women's movement. He started to develop his theory, but Cools dismissed him as spouting "rhetoric." When he tried to answer the charges, the same women who had claimed it was a woman's meeting, also claimed that the student's turn to speak was up and to "let others, women, ask questions."

One woman, visibly upset by the turmoil about her, said that maybe some of the worse aspects of the women's movement are still alive.

"When women say this is a woman's meeting and shout down men, they take the feminist position that contributed to the downfall of the first move-

ment."

She urged women not isolate themselves. "You can't cross off other people simply because they are men."

Thursday, March 6, 1986

"Gender Imbalance in McGill Faculties"

BY MAGGIE DE VRIES

Since 1976 the proportion of tenured women at McGill has not altered. It remains 14.6 per cent. This means the proportion of women gaining tenure equals the proportion of women retiring or leaving their positions.

Ten years ago there were 319 full professors at McGill. Since that time, 88 positions have been created. Only ten of these positions (11.4 per cent) have gone to women. And there is no evidence that this is about to change.

Administrators at McGill believe that things are changing and that the imbalance will right itself, given time. They do not perceive discrimination in hiring and promotion practices. Yet the statistics point to a serious problem.

Affirmative action is a possible solution. Professor Ghosh, from the Education Faculty, believes that "other things being equal women should be given a boost. If women are not encouraged they will not become qualified," she argues.

Ghosh does not recommend a form of affirmative action that would hire poorly qualified women, but she does see a need for change. However, she expressed pessimism that such change could occur at McGill.

When asked how to right the imbalance at McGill, the Dean of Arts, Professor Maxwell, explained that a glut of hiring took place in the '60s and '70s; a time when most professors hired were male.

"Short of firing all the men," he stated, "it would be impossible to change the situation quickly."

When asked his opinion on affirmative action, he expressed some uncertainty, but said that he felt such a policy could be "undignified and unfair."

"I would hate to be put into a position because I was a man," Maxwell said.

All Deans at McGill, with the exception of the recently appointed Dean of Religious Studies Dr. Runnals, are men.

bits

91% of voice-overs on television commercials are male.

- Sex Roles, 1988



Ode to Lorena Bobbit

lyrics by Jennifer Warren, music by Norah Rendell and Jennifer Warren

This ditty is a therapeutic response to a slightly traumatizing experience that happened late one night on Crescent Street last May. The song is itself explanatory, although admittedly we took the liberty of embellishing the facts for the purpose of comic relief.

In the song, Lorena has become our all-encompassing icon representing how one could only dream of responding to such an experience.

So behold the Ode to Lorena Bobbit:

Ode to Lorena Bobbit

CHORUS



O Lorena Bobbit I wish I had your guts to chop off the penis of that goddamned stinking putz

VERSE



I was walking down the street the o-ther night at $\frac{1}{2}$ past three When this god-damned fuck-ing loser had the nerve to say to me on you li-ttle mi-ssy will you look at those small tits? so I de-



cid-ed I was go na cut off his swag-ger-ing dick

**NOTE: Please do NOT sing this in perfect rhythm, this is just a transcription of a tune that should be sung and not read. SWING IT! (It sounds best with an exaggerated Western Accent)*

verse 2: Was that profound comment supposed to woo your little miss?

Well your probably mistaken cuz yer so darn full of shit.
And ooh little missy why ya hangin' on to his arm?
Your tits must be a helluva lot sweeter than my own.

chorus

verse 3: Why did I deserve to have that comment thrown at me?
I was just a walkin' home oh poor poor victim me!
And ooh little titties how you lost your innocence that day.
If you wanna keep those jewels, git on yer knees and pray.

chorus

bits

In 1995, 354,670 women were the victims of a rape or sexual assault. (National Crime Victimization Survey. Bureau of Justice Statistics, U.S. Department of Justice, 1996)



Women's Role in Development Issues

An interview with Roksana Bahramitash

by Sarah Shteir

On February 17, 1999 I went to the Centre for Development Area Studies and met with Roksana Bahramitash, a graduate student doing her Ph.D. dissertation on women and the formal labour market in Taiwan, Indonesia and the Philippines. This interview gave me an opportunity to ask some questions about the field of gender and development and questions about her own research within the field.

The History

Sarah Shteir: Where did the notion of gender and development studies first come from?

Roksana Bahramitash: The field originated in the 1960's when many anthropologists went to the South—"developing world"—and started gathering information. In the '60s there was also the civil rights movement, political rights movements and leftist movements, and the birth of new feminism in the West. In the heat of the 60's feminist activism, a concern for women in the South was raised. Thus, on the one hand you have a western feminist concern and on the other a scholarly background. It is against this background that by the late 60's the UN started to take the issue of gender as a part of the Rights Commission. There was a general awareness on the part of political activists, policy makers, and scholars. This inter-

change of three different components gave birth to the field. So much so that from 1975-1985 the UN declared it the International decade of women.

SS: Why do you think it is important to examine gender in the context of development research and development issues?

RB: After the Second World War a lot of development projects were initiated particularly by the U.S. and through various international or national agencies. By the mid-1970's (these were started in the 50's), it was realized that a lot of these "development" projects were disastrous. They not only had not achieved the goal they had set out for themselves but they had actually done the reverse.

RB: Since Mexico, women from the South have been able to organize themselves more in order to make their voices heard by a larger audience. How much has been accomplished it is very difficult to say because of the way in which the structure of the world political economy is going and increasing poverty in the South, as well as the growing gap between the North and South, and the growing gaps within each country (even in Canada we see this). And then we see that the number of women who are extremely poor is on the rise disproportionately. There is a lot of work

to be done. Challenges have been extremely great with world recession that hit many countries in the 80's and 90's. There is a lot of work to be done.

SS: What is the research you are doing for your Ph.D. dissertation?

RB: I am working on the role of women's labour markets in the Philippines, Indonesia and Taiwan. I am looking at the way their participation in the labour market has affected the development process. It is very important both economically and socially that women's labour be both documented and recognized. The invaluable work that women do and their role and contribution to the national economy has been immense while they have had little of their share. In my work, I also concentrate on women's organizations. The importance of organization and the importance of collective action are of extreme value to women, they start to stand up for themselves. Women all over the world are fighting. They are fighting for their rights, they are organized, they are not victims, they fight back. It is a great shame that women in the

North do not get to see that as much as they should.

SS: Why do you think over the past few decades there has been this increased awareness and in-

ten's organizations. But when colonial battles were fought it was thought there was no need for women's organizations. So there was a setback; many women's organizations were left to perish



GRADUATE STUDENT ROKSANA BAHRAMITASH

terest in women's roles in developing countries?

RB: Because of the disastrous effect of not taking women into account, and also women increasingly becoming a political pressure group. At the time many countries in the South were freed from colonialism, women were organized. In many countries, India, the Philippines, Indonesia, Egypt, there were a lot of wom-

and when dictators such as Marcos and Suharto came to power, female political activists were slaughtered and their organizations went underground or were co-opted. Now that we are organizing again, we understand that it is important to keep women's organizations going. As we enter into the next millennium, women are recognizing the importance of political organization more and more.

Female Genital Mutilation

(continued from page 16)

It is also important to note that even though FGM is currently illegal in many countries in Africa

and the Middle East, this has not reduced the number of the girls that are mutilated every year. The governments of these countries have no way of monitoring the

spread and practice of FGM.

Closer to Home

FGM is not a barbaric practice done to girls and women only in remote villages in foreign countries of the world. Up until a few decades ago, it was still believed that the clitoris was a very dangerous part of the female anatomy. In *Sexuality and the Psychology of Love*, Sigmund Freud stated that the "elimination of clitoral sexuality is a necessary precondition for the development of femininity."

As recently as 1979, the "Love Surgery" was performed on women in the United States. Dr. James E. Burt, the so-called Love Surgeon, introduced "clitoral relocation" (sunna circumcision) to the medical establishment. He believed and acted upon the idea that excision does not prevent

sexual pleasure, but enhances it. Burt practiced in Ohio for almost ten years before he was exposed, (after which he gave up his license).

In France on February 3 1999, Hawa Greou went on trial based on charges of conducting "voluntarily, bodily injury causing mutilation or permanent disability." She is alleged to have mutilated the genitals of about 50 young girls. Also charged were 27 parents of the victims.

The case was triggered by a complaint made by a woman of Malian origin, Mariatou Koita. Both she and her sister were allegedly mutilated by Greou. Jean Chavais, the defendant's lawyer, admits that the mutilations were carried out. He said: "If the trial can help bring about an end to this custom, then it will be useful. But punishment is not as effective as education

and prevention...This is a custom that has existed for centuries. It takes a long time to change habits."

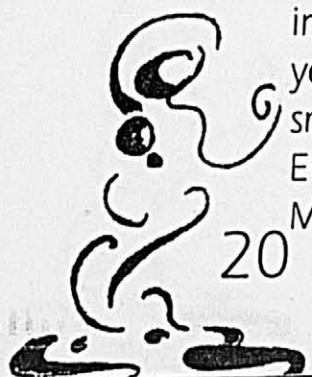
Ms. Greou, known among the Malian community in Paris as "Mama Greou" had received a one year suspended sentence in 1994 for excising two girls. This time, she was given an 8 year jail sentence. The parents received sentences ranging from a 3 year suspended sentence to 2 years in prison.

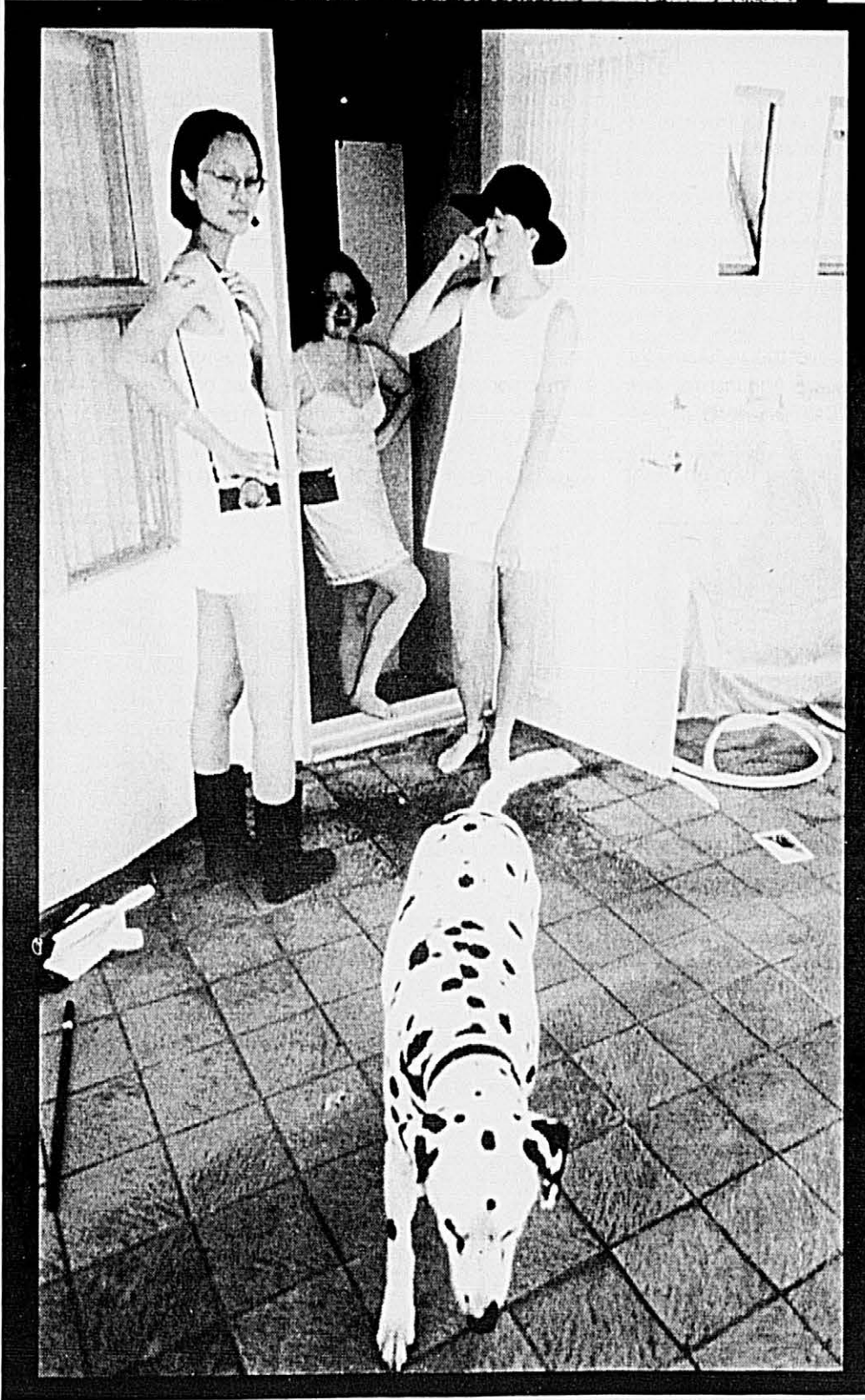
The topic of female genital mutilation (FGM) is one that can cause mixed emotions. It is easy for North Americans to look at the procedure in a simplistic view: as an extension of the subjugation of the female that exists in remote regions. But what is often seen as purely a cut and dry moral issue is neither simple nor that far from home.

bits

"You're aware of your vagina all day, wherever you are - in your car, at the supermarket, at the gym, in the office. You're aware of this precious, gorgeous, life-bearing part of you between your legs, and it makes you smile; it makes you proud." - Eve Ensler, *The Vagina Monologues*

20





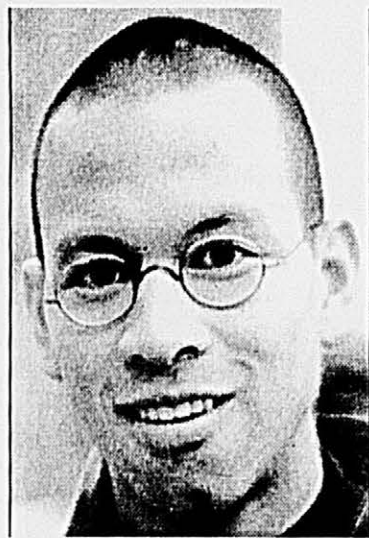
photos by Barb Choit (top left, right and above) and Angela Tai (left)

Roving Reporters

Men On Feminism

by Gabe Flores and Monique Stringfellow, photos by
Adriane Fainer Siotis and Robin Turner

1. WHY DO YOU THINK SPECIAL ISSUES ARE NECESSARY?
2. HOW WOULD YOU DEFINE A FEMINIST? HOW HAS FEMINISM AFFECTED YOU?
3. WHAT DO YOU THINK IS THE MOST IMPORTANT ISSUE FOR WOMEN TODAY?
4. DO YOU THINK MCGILL HAS ADEQUATE FEMALE REPRESENTATION IN THE FACULTY, STUDENT POPULATION, SOCIETIES, AND CLUBS? WHERE ELSE DO YOU THINK THERE IS EQUAL REPRESENTATION?



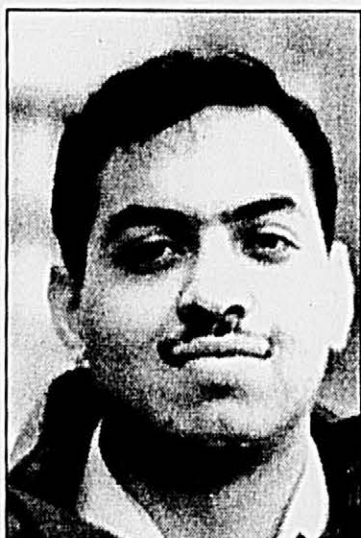
Yap Ming Lau, U1 Arts

- 1) Because for a long time males have dominated the realm of politics and everything else that is attached to it.
- 2) Feminism is women that feel that their rights are being infringed upon and try to take it out on other people, especially males. Feminism has kept me more open-minded on women's issues.
- 3) The percentage of women in the work force compared to men.
- 4) Yes - and I'm very happy because of that.



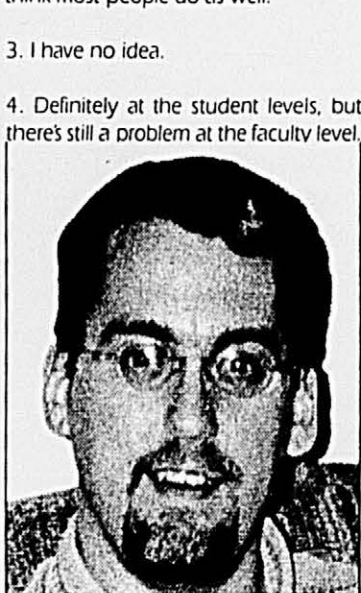
Scott Lucyk, U1 Arts

1. A Women's Issue is necessary because there needs to be a discussion about it on a university level because it's a current world issue.
2. A feminist is someone who sees things from the female perspective first and foremost. Feminism has very little impact on my life except for the odd, heated, drunken debate.
3. The most important issue is that of seeing women's rights and issues as important as those that concern men.
4. Now, in the educational setting, the classroom is virtually gender-blind.



Yuri Bizarro, U3 Chemistry

1. It brings attention to certain things people tend to forget, especially in an academic setting ... sometimes people forget that they live in the real world and that there are real issues that they have to deal with.
2. Some people would define it as a doctrine that says that women should have more power [than men]. Others would say it's about equality and that women should have the same rights as men. I tend to favour that position and I think most people do as well.
3. I have no idea.
4. Definitely at the student levels, but there's still a problem at the faculty level.



Jim Nicell, Associate Professor of Civil Engineering and Director of Gardner Hall

1. It's an absolute necessity. Without things like this, there are people who are completely insulated from these issues.
2. A feminist is someone who is balanced in their viewpoint, not necessarily a woman. There are a lot of men with this kind of awareness. It is also important to move away from the stereotype of the "radical feminist" because a feminist is really just someone with an informed perspective.
3. The imbalance of males and females in many occupations, for example, in engineering. I think this problem is rooted in the subtle cultural steering of women away from sciences.
4. Women are well-represented among McGill professors. Furthermore, there have never been any quotas set on the number of women on faculty... At McGill it is clear that you are there because of ability and nothing else.



Eric Crewman, 1st Year Masters student, Permanent Library and Information Science

1. Yes, but not to the point where it generalizes the issue in a way that isn't helpful to anybody... but the quick answer is yes.
2. Anybody who works towards conceiving social issues in a way that does not discriminate against gender.
3. [Feminism] has had nothing but positive effects on my outlook and re-evaluation of how I see social structures.
4. I don't really know - I know in my own apartment, student wise, it's higher than men, but there are probably a proportionately greater number of men teaching than women and I'm not aware enough of the various students' societies.



Jeff Heaton, U2 Arts

1. It's definitely important that they have the opportunity to express themselves. It's important to know that women's issues are being thought of and talked about.
2. A feminist is anybody who believes that women should be treated equally and fairly. It often gets confused with radical feminism though. I guess I'm a feminist in some respects, a soft-core feminist, I'm not a "femi-nazi" or anything. Feminism mobilizes people who do care but might not think of it otherwise.
3. Today's most important women's issue? That may be something for women to decide more than me but I guess from my perspective maybe abuse or assault.
4. In Academia it seems pretty well-divided, though in certain faculties there aren't many women. Politics and business are quite male-dominated. A lot of progress is being made. Generations of tradition take a while to reverse.



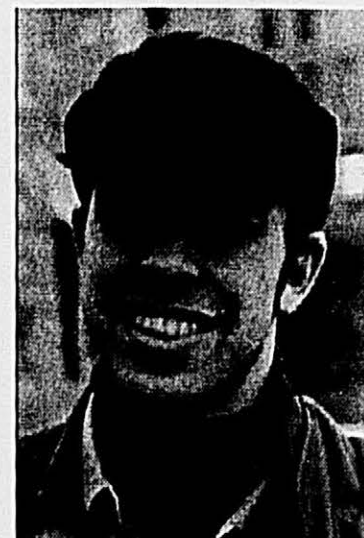
Gino Ali, U3 Engineering

1. I don't think it's really necessary. I think everybody knows it's out there... it's important, but it's not necessary to keep bringing it up all the time.
2. Sometimes we have a bad perception of feminists, but every woman who stands by her values and morals can be considered a feminist without having a bad light to it. It hasn't really affected me. I know it's out there and I respect everybody who is a feminist and I respect their values and morals.
3. Job equality - many women are capable of doing the same things in many fields... if they do the same thing they should get the same amount.
4. There aren't many female engineer professors...but I do see a lot of female professors and reps on the SSMU and what not, so it's picking up. Students in engineering, there are more than before... my father was in engineering 20-25 years ago and said there was only one female student, now it's up to 35%.



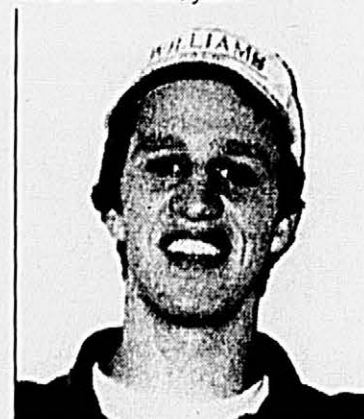
Robin Thomas Naylor, Professor of Economics

1. I can't answer that. I don't know enough about it.
2. Feminism is an absurdity because it covers so much ground. Problems are different everywhere. To construct an overall definition of feminism puts ideology over practical thought.
3. I think it depends on location, class, age, and any other variable. To answer this question, one has to generalize and generalizations are damaging. It doesn't make sense to compare the problems of an aboriginal woman from Northern Québec with a Westmount matron, they're too different.
4. I don't give subjective opinions but instead try to look for evidence, especially in dealing with emotionally laden issues.



David Hammer, U3 Management

1. It's necessary today because as a minority group they need to have their voice. But as time goes on there's more and more equality, there shouldn't be the need for special issue groups like gay pride, black history, etc.
2. Someone who's sexist towards male population and basically the opposite of a male chauvinist. It annoys me sometimes because feminists feel that they've had a hard fist or whatever placed on them, been keeping them down for some time now, which is true in some way, but they look at every guy as the problem.
3. More equal rights in the work force to make them feel safer in their day to day lives, in the street and in the workplace as well. I actually feel concern for a girl when I'm walking behind her at night, and I feel like I have to change sides of the street because I know she is nervous, and that shouldn't happen.
4. As far as I know, yeah.



Gregor Nelson, U0 Management

1. It's necessary because males dominated until recently. It will spread awareness.
2. A feminist is a woman who is prejudiced against men and exaggerates her hardships. Feminism makes you realize that women still feel discriminated against.
3. Equality on the executive level of the corporate world. There aren't enough women CEOs. And in sports too, except that now there's the WNBA.
4. There is equality between men and women in low- and middle-level jobs, and in small businesses.



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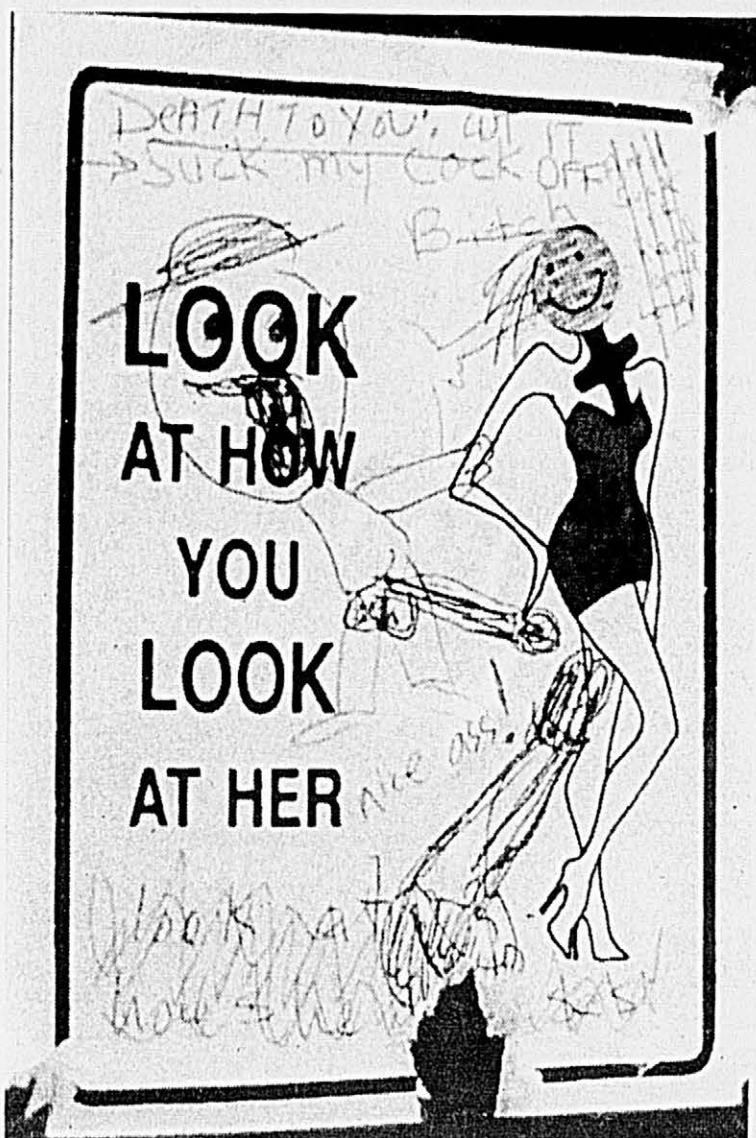
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by Céline Heinbecker

off the bathroom floor

Recently, the detailed discourse on female sexuality which took place on the walls of a particular bathroom in Leacock have been painted over. Apparently, they didn't find it necessary to eradicate this "discourse."

Grrrls on-Line

(continued from page 17)

"Every girl wants women to advance in society, but when you bring up the word 'feminist,' it can cause them to run for cover," he continued.

And when it comes to feminist 'zines, Johnson asserted that feminists may need them, but he doesn't. "For every girl that has been told to be Betty Crocker, there is a guy who has been told that he has to be Rambo.... Every person on this planet is told what to do and what to be, if not directly, then by example," Johnson said.

Support between 'zines

Instead of competing, editors of the grrlie 'zines help each other out. Most pages contain an extensive list of links to other feminist sites, and the odd 'zine review.

"Until we are equally treated and hold the same rights and op-

portunities as men in this world, we need to keep promoting female empowerment. The more 'zines that explore, express, and promote it, the better," Pozolinski said.

The grassroots explosion of feminist web 'zines is nothing short of a revolution. And the accessibility and relatively cheap cost of Internet publishing have been key to this movement's success.

Other sites like estronet (www.estronet.com), grrlspace (www.grrlspace.com) and chickclick (www.chickclick.com) are reference pages for grrlie sites.

As much progress as modern feminism has made on the

Internet, mainstream magazines are still the dominant force. Guides to fashion and beauty still abound on the Internet, but Pozolinski, Morales and Mara are sticking to their missions.

"We change minds one at a time," said Morales. "We may be taking small steps, but as long as they move us forward, it's worth it."

If you are interested in creating a positive media culture, visit any of the above-mentioned sites, or write to norwegianwood@usa.net.

Melanie Takefman is the editor for Eve-olution, www.evemag.com

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